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SOME PRINCIPLES Of the ELECT People of God In scorn called QUAKERS.

O send forth thy Light and thy Truth, let them lead me, let them bring me to thy holy Hill, and to thy Tabernacles, Psal. 43. 3.

For the Commandement is a Lamp, and the Law is Light, and the Reproofs of Instruction are the Way of Life.

Printed in the Year, 1671.

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PERSIAN GRAMMAR

BY JAMES MARTIN

TRANSLATED FROM THE PERSIAN
WITH NOTES AND VOCABULARY

BY JAMES MARTIN

3 VOL. 120



JANSON C. 847

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Some

A brief account of what we are, and what our work is in the world.

WE are a People whom God hath converted to himself; a People in whom God hath raised up the Seed of his own Life, and caused it to reign over the earthly part in our selves; a People whom God hath divorced from the spirit of whordom, and joyned to his own Spirit. We, many of us, sought truly and onely after God from our childhood (our consciences bearing us witness in the sight of God) but the honesty of our hearts was still betrayed, and we led alide by the Whorish spirit, and knew not how to turn to that of God in us, which inclined us toward God. By this means we came to great distress and misery beyond all men, not but that all men were in as great a want of God (his Life, Power and Presence) as we; but the fence therof was not so quickened in others, as in us. Now it pleased the Lord at length to pity us, and to inform our minds towards himself, to shew us where Life lay, and where Death lay, and how to turn from the one, and to the other; and he gave us his helping hand to turn us. And by being turned to him, we have tasted of the Truth, of the true Wildom, of the true Power, of the true Life, of the true Righteousness, of the true Redemption: and by receiving of this from God, and tasting and handling of it; we come to know that that which the world hath set up in the stead of it, is not the thing it selfe. Now mark, we are not persons that have shot up out of the old root into another appearance, as one seed hath done out of another till many are come up one after another, the ground still remaining the same out of which they all grew: but that ground hath been shaken & shaking, destroyed & destroying, removed and removing in us, and the old root of *Iesse* hath been made manifest in us, and we have been transplanted by the everlasting power of Life, and a real change brought forth in us out of that spirit, wherin the world lives and worships, into another spirit, into which no

thing which is of the World can enter. And hear we have met with the call of God, the Conversion to God, the Regeneration in God, the Justification, the Sanctification, the Wildom, the Redemption, the trae Life and Power of God, which the World cannot so much as bear the name of. And what we are made of God in Christ, we know to be truth and no lye: and when we testifie of this to the World, in the measure of the life of God in us, we speak truth and no lye; though the World which knoweth not the Truth, cannot hear our voice.

Now our work in the World is, *to hold forth the virtues of him that bath called us* to live like God; not to own any thing in the World which God doth not own: to forget our Country, our Kindred, our Fathers house; and to live like persons of another Country, of another kindred, of another family: not to do any thing of our selves, and which is pleasing to the old nature, but all our words, all our conversation, yea every thought in us to become new. Whatever comes from us, is to come from the new Principle of Life in us, and to answer that in others, but we must not please the old nature at all in our selves, nor in any else. And walking faithfully thus with God, we have a reward at present, and a crown in the end, which doth and will countervale all the reproches and hard-ships, we do or can meet with in the World.

We are also to be witnesses for God, and to propagate his Life in the World; to be instruments in his hand, to bring others out of Death and Captivity unto true Life and Liberty: we are to fight against the powers of darkness every where, as the Lord calleth us forth. And this we are to do in his wildom, according to his will, in his power, and in his love, sweetnes, and meaknes. We are not to take wayes according to our own wisdom (but there must be a strict watch, set in the Life, least that get up again:) nor must we speak such words, as mans wisdom would call wise: nor may we go in our own will to seek any, but the Lord must go before: nor may we make use of our own strength, but feel his arm in our weakness: nor may we go forth in that love, sweetnes, or meaknes which is pleasing to the fleshly mind: but we must be true to God handling the sword skilfully and faithfully, judging and cutting down.

Down the transgressor in the power and authority of God : and when the meek, the lowly, the humble thing is reached and raised, then the true love, the sweetnes, the tenderness, the meeknes must go forth to that. The Lord God is rough with the transgressor, and all along the Scripture heweth and judgeth him: and if we come forth in the same spirit, we shall find the same leadings, where we meet with the same thing : for the Lord God will never be tender there ; nor can that which comes from him, lives in him, is lead by him, be tender there where he is not.

Now the very root of this severity is good, and of God ,and hath love and sweetnes at the bottom of it : yea in pitty, love, and bowels do we use the sword. It is in pitty to the poor captived creature, that that might be cut down, which keeps it in bonds and captivity. And though we seem enemies to all sorts of men, for the Lords sake : yet we are not enemies, nor could do the least hurt to them any way, but are true freinds to their soules and bodies also : and our only controversie is with that which captives and maks them miserable: for we fight not at all with flesh and bloud, but with the principallity and power which led from God, and rules in it against God, to the poor creatures ruine and destruction. Yea if we had all the powers of the earth in our hands, we could not set up our own way, (if after the manner, of men I may so call it) or so much as disturb others in their way thereby, but should wait in patience, till God gave us an entrance by his power.

Now let not men run on in heats against us, but let them seriously consider, whether we be of God or no : and let them consider, not with the reason and understanding which is alienated from God, but with the witness which lies hid in the heart. There is one great palpable argument that we are of God, which is this, all the World is against us, the Worldly part every where fights with us, the Worldly part in every fort and Seet of men opposeth us, the rage of man every where riseth up against us; But those that are so hot against us, if at any time they become but meek and calm, patiently considering our cause, and consulting there upon with the testimony that they, ~~find~~ in their own hearts concerning us, they soon become pacified.

cified, and see that we are no mans enemies, against no righteous Law, not against Relations, not against Governments, not against any thing in the world that is good, but only against that which is evil and corrupt. And of a truth, the corruption of things God hath shewed unto us, and daily calls us forth after an immediate manner to witness against.

Therefore let men be sober, and take heed what they do, least they be found fighters against God: for the reproaches the scoffs, with other persecutions, which seem to be cast at us, light on him. It is not as we are men, but as we are obedient to him, as we stand witnesses for him, that we meet with these things. Now, as it is not we our selves that do these things, but the life and power of God in us; so it is not we that are struck at, but the Life and Power: if it were not for that, we might be as acceptable as other men. It is because we are not of the World, but God hath called us out of the World, that we are so hated of the world. This is the true cause, though the world will no more now acknowledge it, then it would in former ages. Yet I do not speak this for my own sake, to avoid my share in the Cross: for *the reproach of Christ is our riches*, yea far greater treasure then is to be found in the pallace of Egypt: Yea the Presence of God, the sweet power of Life makes up all our losses, so that we have no cause to complain. It is very sweet, pleasant, and profitable for us to be found Sufferers for God; but we know it will not be profitable for you to be found Persecutors: and this is told you in true love and good will, by one who wishes no evil to you, for all the evil that ye have exercised towards the dear and pretious People of God for these many years. O that God would open your eyes, that ye might see whom ye have opposed, and against whom ye have hardened and strengthened your selves, that ye might bow to him, and receive life from him, and not perish in your gainsaying and opposition.

Isaack Penington.

Grounds

Grounds and Reasons why we deny the worlds Teachers

First, they are such shepheards that seek for their gain from their Quartiers, and can never have enough, which the Lord sent *Isaiah* to cry out against, who bid all come freely, without money and without price, and was not hired, but spake freely; and these make marchandise and a trade of his words; and therfore we cry out against them, and deny them, *Isa. 56. 11.* and *54. 1.*

They are such Shepherds that seek after the Fleece, and cloath with the wooll, and feed on the fat, which the Lord sent *Ezekiel* to cry wo against; who made a prey upon us; and the Lord said, he would gather his Sheep from their mouths, and that we should be a prey to them no longer; and we do witness the promise of the Lord fulfilled; and therfore we deny them, *Ezek. 54. 34.*

They are such Priests as bear rule by their means, which was a horrible and filthy thing committed in the land, which the Lord sent *Jeremiah* to cry out against; while we had eys and did not see, we held up such Priests, but the Lord hath opened our eyes, and we see them now in the same estate that they were in, which *Jeremiah* cryed out against, who did not bear rule by his means; and therfore we deny them, *Jer. 5. 31.*

They are such Prophets & Priests that divine for money, and preach for hire, which the Lord sent *Micah* to cry against; and whilst we put into their mouths, they preached peace to us, but now we do not put into their mouths, they prepare war against us; and therfore we deny them, *Micah 3. 11.*

They are such as are called of men Masters, & call men Masters, and have the chiefeſt place in the Assemblies, and stand praying in the Synagogues, and lay heavy burdens upon the people which Jesus Christ cryed wo against, and bid his Disciples not to be ſo; Be ye not called of men Masters, for one is your Master, even Christ, and ye are all Brethren; so we do witness Jesus Christ,

Christ our Master, and see them to be in the steps of the *Pharisees*; and therefore we deny them, *Mat. 3. 10.* *Mat. 20. 3.*

They are such teachers, that with fained words and though covetousness, made merchandize of us, and do upon the People; who by Oppression maintain themselves and Wives in pride and idleness, in hoods, veils, and changable suits of apparel; who go in the way of *Cain*, to envy, murder, and persecute, and after the error of *Balaam*, who loved the wages of unrighteousness, following after gifts and rewards, which the Apostles cryed against; and therfore we deny them, *2 Pet. 2. Jude. 11.*

They are such Teachers as have told us, the Steeple-house hath been the Church, when as the Scripture saith, the Church is in God; and therfore we deny them, *1 Thes. 1. 1.*

They are such Teachers that have told us, the Letter was the Word, when as the Letter saith, *God is the Word*; therfore we deny them, *Joh. 1. 1.*

They are such Teachers as have told us, the Letter was the Light, when as the Letter saith, *Christ is the Light*; therfore we deny them, *Joh. 1. 1. 19.* and *8. 12.*

They are such Teachers as have told us, the Letter was the Light, when as the Letter saith, *Christ is the Light*; therfore we deny them: but the Baptism by one Spirit, into one Body we own, *3 Cor. 12. 13.*

They are such Teachers as tell people of a Sacrament, for which there is not one Scripture, and so feed the people with their own inventions; and therfore we deny them, but the Table and Supper of the Lord we own, *1 Cor. 10.*

They are such Teachers as tell people, that *Mathew, Mark, Luke, and John*, is the Gospel, which are but the Letter. The Lamb of God which takes away the Sins of the world, is glad tidings to poor Captives: glad tidings we are promised before the Letter was written, *The seed of the Woman shall bruise the Serpents head*, and *He shall be a Light unto the Gentiles*: the Letter is a Declaration of the Gospel, and many have the Letter, but not Christ; but we having received the Gospel, know them to be no Ministers of it; and therfore we deny them, *Gen. 3. 15. Luk. 1. 1.*

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They are such Ministers as go to Oxford and Cambridge, and call them the well-heads of Divinity, and so deny the fountain of living mercies, and there they study, and read books, and old Authors, and furnish themselves with Philosophy, and fine words, and other mens matter ; and when they come again, they sell it to poor people; when as the Apostle saith, *He was not made a Minister by the will of man, and that the Gospel which he preached was not of man, nor had he received it from man, neither was he taught it;* and denied all his learning which he had got by the will of man at the feet of Gamaliel ; and so finding them in the will of man, preaching by the will of man; we cannot but deny them, Gal. 1.

They are such Teachers, that tell people that Hebrew and Greek is the Original, when as the Apostle spake in the Hebrew tongue to the Hebrews, who heard him in their own Language, and yet persecuted him ; and the Greeks, who had the Gospel in their own Tongues, said, *The Cross of Christ was foolishness;* these who had the Scripture, in their own Language, were as ignorant of the Life of them, as our naturall Priests, who spend so much time in learning a natural Language, to find out what those meant that spake forth the Scripture ; who make poor people beleive that to know a natural Tongue is the means to understand the Original ; the Word which is the Original was before all Languages were, the Word was in the begining which Word was made manifest in all the Children of God, who spake forth the Scriptures; holy men of God spake as they were moved by the holy Ghost. Now all ye learned ones, where is your Original? here you and your Original is razed out from the word, which is the Original which the Apostles preached amongst the Hebrews and Greeks, which was before Tongues were and your Original, which will break all your Tongues and Original to peices. Pilate had your Original of Hebrew Greek, and Latine, who crucified Christ; he that draws back into many Languages, as into Hebrew, and Greek, draws back into the naturals, and so draws into confusion; but the Ministers of God, who preach the Everlasting Gospell which endures for ever draw up into one Language, and so the Priests, and all that trade in natural Languages we utterly deny ; Act. 22. 1 Cor. 1. 13 John. 19. 20. They

They are such Teachers as have told us, that the Steeple-house is the Temple, when as the Apostle said, *Your Bodies are the Temples of the holy Ghost*; and Stephen was stoned to death for witnessing against the Temple, who said, *God that made the World dwells not in Temples mad: with hands*; and here finding them in the Generation that hold up the Figures, and deny the Substance, and to be ignorant of that Spirit that gave forth the Scriptures, we cannot but deny them, *1 Cor. 6. 19. Acts. 7.*

They are such Priests that take Tythes, the Tenth of mens Labours and Estates; and those that will not give them, they sue at Law and hale before Cou'ts and Sessions, yea even those they call their own People, their own Parishioners. Levy according to the Law receiv d Tythes, and he had a command to set open his gates that the Strangers and the Fatherless should come within his Gates, and be satisfied and filled; but we find none more pittiles of the Fatherless and Widdows then they; and the Strangers they complain against to Justices, and persecute, (though they neither seek to them nor others for any outward thing) as wanderers; and here they walk contrary to the old Law: and the Apostle in his Epistle to the Hebrews said, *The Priesthood being changed, there must of necessity also be a change of the Law*, and we witness both the Priesthood and the Law changed; but they that take Tythes, and they that pay Tythes, according to the old Covenant, deny Jesus Christ the everlasting Priest to be come in the Flesh; and he e these Priests shew themselves to be Antichrist, that are entred into the World, and opp ess the Creation, when as Jesus Christ said, *Freely ye have received, freely give*; and the Apostle said, *Was there a wise man amongst them that went to Law one with another?* here they are evil examples to the people, to sue, w angle and contend, and walk out of the steps of Chr st, and all the holy nien of God; yea they exceed all the false Prophets in wickednes, for we do not read that ever any of them sued men at the Law; and therfore we cannot but utterly deny them, *Deut. 14. 29. Heb. 7. 12.*

They are such Priests as beside their Tythe of Corn, Hay, Beast, Sheep, Hens, Pigs, Geese, Eggs, Cherries, Plumbs; take ten shillings for preaching a Funeral Sermon, more or less, as they

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they can get it, and ten shillings for the death of a man; and Money out of Servants Wages, and Money for Smoke passing up the Chimneys, and Easter reckonings, and Midsummer dues, and Money for Churching of Women, and thus by every device get Money, (and burthen poor people that labour very hard, and can scarce get Food and Raiment,) to maintain them in idleness and pride: these are they that have hearts exercised with covetousness, burthening the Truth, and making the free Gospel chargable: if the Apostle was here, he would be ashamed of them, and so are we, and therefore turn from them, and deny them, 2 Pet. 2. 3.

They are such Priests as not only take Tyths and Money for many other things of their own Hearers, and sue them at Law for it; but they take money of them they do no work for; but only rail against them, and say, *They that wait at the Alter, are pertakers with the Alter*, but live of them who are not of the Alter, and say, *The Labourer is worthy of his hire*; but take Wages of them that have not hired them, and if they will not give it them, cast them into Prison, or take their Goods by Justices Warrants; these are they that Christ cryed wo against, who lay heavy burthens upon the people, who oppres tender Consciences, that own the Everlasting High Priest; where do they find any of the Ministers of Christ bargaining for so much a year? here they abide not in the Doctrine of Christ, but are Hirelings, and therefore we deny them. Mat. 23. 2.

They are such Preachers as have told us, They have been gifted men, and we find in the Scriptures, that the gift of God is free, and not to be bought and sold for money; and Job said *Wisdom is not to be purchased for money nor Gold*; but they will not sell their gift under 200 l. 100 l. 80 l. or 50 l. a year, more or less, as they can get it, here we find they have not received the Gift of God, but are like *Simon Magus*, and therefore we deny them. Acts 8. 20. Job 28.

They are *Babylon's* Merchants that make a trade of Scriptures, and the Saints conditions, which the Prophets and Apostles spoke forth freely, without money, and without price, and had all come freely. How many hundred thousand pounds in England is gained by the Scripture, and humane Authors joyned to it? Where is there a more profitable trade? Here they make

Scriptures their Cloak and colour to get Money by, and so make an Idol of it ; and if any come to witness it fulfilled, as it was in them that gave it forth, they cry out to the Magistrates against them as Blasphemers and Deceivers : And if they answer, He that administers spiritual things ought to reap carnal, let him consider, the Apostle wrote not that to the the World, but to those that they had gathered out of the World, to whom the ends of the World were come ; and let them gather people out of the World, and then they shall not need to bargain with them for things of the World ; but their trading is with the World, and therefore we deny them, Isa. 55. 1.

They are such Teachers as take a Text out of the Saints conditions, and take a Weeks time to study what they can raise out of it, adding to it their own wisdom, Inventions, Imaginations, and heathenish Authors, and then on the first day of the week go amongst the people, having an hour glass to limit themselves by, and say, Hear the Word of the Lord, and for Money tell people what they have scraped together.

These are they that speak a divination of their own heart, and not from the mouth of the Lord, which the Lord sent Jeremiah to cry out against, Jer. 23.

These are they that use their tongues, and say, *The Lord saith*, when as the Scriptures say so, and the Lord never spake to them, Jer. 23. 30.

These are they of whom the Lord speaks, *I am against all such as steal my word every one from his Neighbour* : and so we are against all such as Jeremiah was sent to cry wo against, the Pastors that now steal the words of the Prophets, of Christ, and the Apostles ; the Lord hath shaken his hand at their dishonest gain, and to them belong the Plagues that are written in the Book they make a trade on, for adding to it their own inventions, therefore do we come out from amongst them, and deny them. Jer. 23. 31.

These are they of whom the Apostle speaks : *That creep into Houses leading silly women captive, which are led away with divers lusts, which be ever learning, and never able to come to the knowledge of the truth*, though some have learned 50, 60, or 70 years, covetous, proud, high-minded, self-willed, lovers of pleasures more then lovers of God, who have gotten a form of god,

godliness, but deny the power thereof, from which the Apollie
had turn away, and so do we, 2 Tim. 3. 6.

They are such Teachers as gave us, and give people, Davids
conditions in Meeter, and when we had no understanding we
sung after them, as ignorant people do now, his tremblings, his
quakings, his weepings, fastings, prayers, prophesies ; and when
we sung we put of our hats, and when they read them, we kept
them on, and so they caused us to worship the works of their
own hands ; here they shew the spirit of Error, making wicked
people to sing. *O Lord I am not pust in mind, I have no scornful
eye, I do not exercise my self in things that are to high, when they
are pust in mind, and have scornful eyes, and do exercise
themselves in things that are to high, and are full of Filth, Pride
and Loftiness, and can scarce look at one another : here they
make poor people to offer a Sacrifice of Lyes, and make them
Hypocrites, deceiving themselves saying what they are not : But
the Singing with the Spirit and with understanding we own, and
therefore the Priests that Sing without understanding we deny,*

I Cor. 14. 15.

They are such Teachers as deny the conditions that the Saints
witnessed, viz. trembling and quaking : when as we find the
Holy men of God that gave forth the Scriptures witnessed such
things. *Moses* who was Judge over all *Israel*, feared, quaked, and
trembled exceedingly : and the Son of man was to eat his bread
with quaking ; and *Daniel* the man of God trembled, and was
sore abhorred : and *Jeremiah* the Prophet of the Lord reeled
so and fro like a drunken man, and all his bones did shake ; and
David who was a King trembled and quaked ; and *Ephraim*
when he trembled was exalted in *Israel* ; and *Habakkuk* who
was a Prophet trembled, and his belly shook, his lips quivered :
and *Isaac* in whom the seed was called, trembled exceedingly ; and
Paul a Minister of Christ trembled ; but they make a scorn of
trembling and quaking, and shew themselves ignorant and
strangers to the Life and Power of God, as their Generation
ever was, who still made a scorn and reproach of the holy men
of God that trembled and quaked ; but the Seed of God, and
the Prophets, and the Servants of the Lord we own, and their
conditions we witness ; and therefore all the Priests, and them
that deny the holy men of God, we utterly deny, *Heb. 12. 21.*

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Ezek. 12. 18. Dan. 10. 10. Jer. 23. 9. Psalm. 119. 120. Hos. 13. 1. Habbak. 3. 16. Acts. 9. 6. Gen. 27. 23.

They are such Teachers as tell the people that Christ hath not enlightened every one that comes into the world, when as Christ saith, *He doth enlighten every one that comes into the World*: and hear they go about to make Christ a lyer, and *John*: *Baptist* a false Prophet, and deny the Scriptures; and they say, God hath not given every one a measure according to his ability when at Christ saith, *He hath done it. Christ is the light of the World, and by him the World was made, and he came into the World, and the World received him not*; it is so now, Light shines in darkness; and the darkness comprehends it not; and this is the condemnation, That *Light is come into the world, the one he loves the Light, and brings his deeds to it, that they may be made manifest*, and walk in it, there is no occasion of stumbling in him; the other, *he hates the Light because his deeds are evil*, and this is his condemnation; and we witness the Light whereby Christ hath enlightened every one that comes into the world, and by obedience to the Light, he is become our Master, our Teacher: and all who stumble at the Light, and deny it are ignorant of the Foundation Stone, and know not the first Principle, but are shut out from knowing any thing of God; and therefore the Priests and all their followers we deny, *Joh. 1. 9* and *3. 19, 20. Mar. 25. 15.*

They are such Teachers as walk out of the Doctrine of the Apostles, and practise of all the Churches. Paul saith, *If any thing be revealed to him that sits by, let the first hold his peace, for all may prophesy one by one, that God in all things may be glorified; and you edified: and the spirits of the Prophets are subject to the Prophets: and God is the Author of Peace, and not of confusion: and this was in all the Churches of the Saints*: But now if any man come among them, while they are speaking, or when they haue done, and be moved to speak any thing, them of their Church, the rude multitude, fall upon him with Staves, Fists, and Punches and Knocks him down with Stones, shewing themselves to be of that generation that stoned Stephen to death, and the Priests call to the Officers to take him to the Stocks, and to carry him before the Magistrate, and from thence he is sent to Prison, and called a disturber of the Peace where they shew themselves to be

no Ministers of Christ, and their Assembly to be no Church, but in confusion, for that which was order among the Saints, is disorder amongst them ; the Church of Christ was never Fighters, nor Quarrellers, nor Scorners ; such Churches are the fruits of the Ministry of ENGLAND, who were made by the will of man, and never sent of Christ, and therefore they do not profit the people at all, but are Persecutors of the Messengers of Christ, and therefore we deny them, 1 Cor. 14. 32. 33. Acts 7. Ver. 23. 32.

They are such Teachers as have told us, we should never be made free from Sin while we are upon earth ; when as the Apostle saith, *They were made free from Sin, he thanks God, and had put of the body of Sin* ; so we find they had told us lies contrary to the Scripture, and the Apostle saith, *While we were servants of sin we were free from righteousness* ; so in that state we find them, and therefore we deny them. And they have told us, none shall ever be Sanctified, nor the Body of Sin destroyed, nor cleansed from Sin while they are upon earth, when as the Apostle said, *They were sanctified, and the blood of Jesus Christ cleanseth from all Sin* ; and the Ministers of God said, *they reigned as Kings* ; and here they deny the Scriptures, and therefore we deny them. And they deny the begotten Son of God, which Sinner not, and calleth it blasphemy for any to witness that born which Sins not, when the Scripture saith, *He that is born of God Sinneth not, neither can he Sin, because he is born of God, and the seed of God remaines in him* ; and he that committs Sin is of the Devil, and hereby are the Children of God made manifest, and the Children of the Devil ; and as he is, so are we in this present world, and *a good tree cannot bring forth evil fruit* ; if the root be holy so are the branches, and one fountain cannot send forth sweet water, and bitter : he that can receive it, let him ; but the cheif Priests, and Elders, and Pharisees, and Sadduces, and Rulers, at this stumbled then, and so they stumble now at the Light, from whence these words were given forth, which doth enlighten every one that comes into the world, and therefore we deny them, Rom. 6. 18. and 6. 6. Rom. 8. 10. 1 Cor. 6. 11. 1 Joh. 1. 7. 1 Joh. 3. 6, 9, 10. 1 Joh. 4. 17.

And they are such Teachers that have told us, none shall ever be perfect while they are upon the earth, when as Christ saith,

be ye perfect as your Father which is in heaven is perfect ; and the Apostle saith, By one offering he hath perfected for ever them that are sanctified. And the Ministry of Christ is for the perfecting of the Saints, till they all come to the measure of the stature of the fulness of Christ, to a perfect man. Here we find them to deny the Scriptures, and the everlasting offering, and all such we cannot but deny ; and we witness the everlasting offering, which perfects for ever them that are sanctified. Praises to the Lord for ever, who hath sent forth his Son in the likeness of sinful flesh, to condemn Sin in the flesh, that in him we might be made the righteousness of God ; and all that deny perfection and sanctification, deny this offering, and the gift of God, which is perfect, and the Ministry of God, which is for perfecting the Body ; and such Ministers are not Members of the Body, nor can present any man perfect in Christ Jesus, and therefore we deny them, Mat. 5. 10. Heb. 10. 14. Eph. 4. 12, 13. 2 Cor. 5. 21. James 1. 17.

They are such Teachers as deny the everlasting Covenant, and the anointing; for if any come to witness that they are taught of God, and that he hath written his Law in their hearts, and put his Spirit within them, and that none need say to them, know the Lord ; then they cry out to the Magistrates, and ignorant people, these are the Deceivers and false Prophets that shall come in the last times, they deny the means ; and when any witness they have received an unction from the holy one, and need not that any man teach them, but as the anointing teacheth them of all things ; then they cry out, these are Seducers and Seduced : and so here they deny the Covenant of God, and the Promise of God, and shew themselves to be the great Seducers, that draw from the Anointing, and finding their spirits contrary to the Scriptures, we cannot but deny them, Jer. 31. 33. Heb 11. 8. 1 Joh. 2, 20, 27.

They are such Teachers, that say, Revelations are ceased, and deny Revelations and so deny the Son, for, no man knows the Father, but he to whom the Son reveals him, and no man knows the things of God, but the Spirit of God, and he to whom the Spirit reveals them : and the Apostle laid, It pleased the Father to revele his Son in him : and so he that denies Revelations, denies both the Father, and the Son, and the Spirit ; these are the Priests who talk of Religion, and have gotten a form to trade with

with, and have received things by traditon, but are ignorant of God, and of the Spirit, by which all Saints were ever guided ; and therefore we deny them, *Mar. 11. 27. 1Cor. 2.11. Gal. 1. 16. Phil. 3. 15.*

Therefore all people, consider what you do, and hold up, and worship, for the Worship is but one, and the Word is but one, and the Baptism is but one, and the Church is but one, and the Way is but one, and the Light is but one, and the Power is but one ; but they that are without have many Teachers, many Ways, many Opinions and Judgments, and many Sects ; but we have but one Priest, which is over the houishold of God, and therefore are all of one heart and soul.

Moved of the Lord, written from the Spirit of the Lord for the cleansing of the Land of all false Teachers, Seducers and Deceivers, and Witches, who beguile the people, and Inchanters, and Diviners, and Sorcerers, and Hirelings, and which is for the good of all people, that fear the Lord, and own Jesus Christ to be their Teacher.

From them whom the world scornfully calls *Quakers* ; but quaking and trembling we own, else we should deny the Scriptures, and the holy men of God ; but the Scriptures we own, and the holy men of God ; Therefore we deny all them who deny quaking.

If you say these things are frivolous things, which you have taught us, then we have been taught frivolous things all this while ; but we find all these things frivolous things, wind and air, and therefore we deny them.

All people that read these things, never come ye more at the Steeple-house nor pay your Priests more Tythes, till they have answered them, for if ye do ye uphold them in their Sins, and must partake of their plagues,

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G.

Some

Some PRINCIPLES of the Elect People
of God, scornfully called, QUAKERS.

By G. F.

A Salutation of Salvation to all People throughout the Christian World, that they may Enter in by the Door which is Christ the Light, by which Every man is enlightened that cometh into the World, by Christ the Light, which is the Way to God, and the Door by which they must enter into the Father, from the World, from Darknes and Death, and its Power, int̄o Covenant with God, by Christ the Door. And this is the Light, by which ye see all the evil Actions which ye have evilly acted, and all the ungodly works which ye have ungodlyly committed, and all the ungodly thoughts which ye ungodlyly have thought, and all the hard speaches and ungodly words which ye have spoken. The Light wherewith Christ hath enlightened you ; is that which maketh manifest all that is contrary to it. The same Light maketh manifest the Saviour, from whence it comes : and it maketh manifest that Christ is the Covenant of Light and Life, by which you come to have peace with God. The same Light maketh manifest to you (if you love it) that Christ is the Mediator between you and God. The same Light maketh manifest that Christ is the Offering for your Sins, and the Sins of the whole World. The same Light doth manifest that Christ is the way, the truth and the Life, and the word of God by which all things were made and Created. And the same Light manifests that Christ is the Wisdom of God, and Power of God, and Sanctification, and Justification, and Redemption. To Sanctifie, Justifie and Redeem from that which the Light manifests to be Evil ; and that which lets, and keeps in the seperation from God.

And this Light is within, by which all these things are seen ; and you that love this Light you will se all these things above mentioned : Christ the Mediator, Christ the Way, the Life,

(17)

Life, the Wisdom, the Sanctifier, the Redeemer, the Offering for your Sins, and the Sins of the whole World. In this Light ye will have his Testimony ; and so he that believes shall have the Testimony and Witness in himself, and so ye all being enlightened with this Light, receiving it, you receive Christ, then you do not receive Darkness, nor the Prince of Darkness. And as many of you as receive Christ, he will give you power to become Sons of God (mark) ye shall have power by which you shall know Son-ship to stand against sin and evil, and become the Sons of God.

Now if you hate this Light, and go on in sin, and in evil thoughts, and evil words, works and actions, and do not come to the Light which reproves you, but love Darkness rather than Light, it will be Your condemnation. And this is the Light which maketh manifest to every one of you what you have done, spoke, thought and acted amiss, and reproves you for it : and if you love the Light, you love Christ, and you love your Saviour, Redeemer, Sanctifier and Offering for Sin. And you see him who puts an end to sin, and destroyes the Devil who brought it in, and his Works ; he that destroyeth ; and brings in everlasting Righteousnes in you. But (as above mentioned) if you hate this Light, and go on in sin and evil, it will be your condemnation.

This Light is with you in your Labours, and in your Beds, and when you are about your Busyness, Trades and Occupations ; shewing to you all your words, and all your thoughts, works and actions. Which *Light* (if you love it) will lead you from the Old into the New Life, and from the Alienation and Degeneration from God, his Life and Image.

And with this Light you will see Christ a King to Govern you, who hath all Power in Heaven and in Earth given to him ; And with the Light you will see him a Prophet to open to you, and a Priest to offer for you to the Father ; and in this Light you will see more Light, the same shining in your hearts, it will give you *The knowledge of the Glory of God, in the face of Christ Jesus your Saviour* : And with the Light you will see *the Kingdom of Heaven* within, which never gave consent to Sin and Evil, like to a grain of Mustard-seed, and to a Leaven which leaveneth into a New Lump.

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And

And with the Light you will see the *Field, which is the World,*
 placed in your hearts, where the *Pearl is hid*, and with what
 you must *dig to find the Pearl, the Power of God*; and what you
 must *sell for its sake, to purchase the Field*. And waiting in this
 Light, you will receive the *Spirit of Truth, the Comforter, to*
to lead you into all Truth, and to bring the Words which Christ
bath spoken to your remembrance; and it will shew you *things to*
come; and it shall receive of those which are *Christ's, and give*
it unto you. So loving the Light you love Christ, and receiving
 it you receive Christ, the *first and the last*; For in the Light
 Christ is seen and handled, his *Voyce is heard and he is follow-*
ed. So in the Light you will see Christ to be your Teacher, who
 faith, *Learn of me, I am the Way, the Truth and the Life*; by
 whom *Life Eternal is given*. And you are brought again to
 Christ the Shepherd, who draws you out of the *Fall to God, in-*
to his Image, where the Green Pastures of Life are known and
fed upon. *And no man commeth to the Father* (saith Christ)
but by me: who enlighteneth every man that cometh into the
World, that by the Light all may believe. And, saith Christ, *Be-*
lieve in the Light whilst ye have the Light, that you may be Chil-
dren of the Light. So you being enlightened with the Light,
 which if you believe in it, you come to be *Children of the Light,*
 and *Heirs of Promise, and Mercy, and of the Power of a Life*
that hath no End. And believing in the Light, you pass from
 Death to Life, from *Darkness to Light*; and you come to know,
 a Translation from *Darkness to Light*, and from *Satans Power*
to the Power of God; and to know the begotten of God, into his
 own *Image, by his Power*, as you have been degenerated from
 God, and have lost his *Image*, by the *Prince of Darkness*, and
 so translated from the *Image of God*, into the *Image of Satan*,
 from the *Power of Christ*, into the *Power of Darkness*; so you
 must come to the Light, that ye may have another Conversion,
 from *Satans Power to God*, from *Darkness to Light, to be re-*
newed into the Image of God; and this is felt within, and as you
 feel this within, you will know the Word of God within in
 your hearts, which is the *Word of Faith*, which the Apostles
 preached to the *Romans*; which they were to *hear, obey, and*
do: And that is the Word which seperates the *precious* from
 the *vile*; your *precious thoughts, affections, motions and words*
from

From your *vile*: So the *Word* is in your *Hearts*, and *Mouthes*, to obey it, and to do it; And it is quick and powerful, sharper than a two-edged *Sword*: And you shall not need to say, Who shall bring it from *Heaven*, or who shall fetch it from beneath? But it is in the *Heart* and *Mouth*; and this is the *Word* of *Faith* which the Apostles preached.

And the same *Word* is called a *Hammer*, a *Sword*, and a *Fire* to beat down, to cut down, and to burn up whatsoever is contrary to it. So it is the same *Word* which sanctifieth, and purifieth, and reconcileth to God, as beats down, and cuts down, that which is contrary to God and which separates betwixt you and God. So you may hear, obey and do the *Word*, for it is with you in all places, and in all your occasions, dividing good thoughts from bad, good words and motions from bad: For if all *Christendom* would hear and obey the *Word* in their *Hearts*, which is pure, and lives, and remaines, and endures for ever, by which they would come to be born again of the *Immortal Seed*, this *Word* would keep them from evil Actions and Words which are spoken and acted by them: And so by the *Word* every one should be taught, and should know the *engrafted Word*, which is able to save the *Soul*, which beats down, and cuts down, and burns up that which wars against it, and keeps the *Soul* from the enjoyment of God. And so in this *Word* they should know the anointing in themselves to teach them, so that they should not need any man to teach them, but as the same anointing teacheth them, which teacheth Truth in all things.

And in this Light and *Word*, which is in the heart, they should know the *New Covenant* of God, the *Law written in the heart*, and put in their mindes, by which they should not have need to say one to another, Know the Lord; for all should know him from the least even to the greatest.

And those are true Christians who come to witness this, as thousands in *England* do witness it in this his Day; among whom the pretious *Pearl* is found, and the *Field* is bought, among whom the *Law of the Spirit of Life*, sets free from the *Law of Sin and Death*: Who witness the Ages to come, of which the Apostle spoke, In which the kindness and exceeding riches of the *Grace of God* should be manifested again, which the Lord in the *Primitive Times* made manifest amongst the Apostles, who

sat together in heavenly places in Christ Jesus. In which places thoulands are now come to sit ; Glory be to him for ever.

I. Concerning WORSHIP.

The Promise of *Redemption* is from that State in which *Adam* and *Eve*, their Sons and Daughters are in the Fall driven from God, into a State in which they were before they were driven from God, to the Church in God. Now they that sit down in a State driven from God, are People far off from the Church in God. Our *Worship* is in *Spirit* and in *Truth*, in which the Devil abode not, but is out of it, who is the Author of strife and unrighteousness amongst People, which Truth maketh the Devil to bow, and cringe, yea, and destroys him ; and it is the *Spirit* that mortifies sin, which makes the Separation from God. Now we say, that if all *Christendom* had worshipped God in *Spirit* and in *Truth*, they had all been in *Him*, out of which the Devil is, and had been in the *holy Mountain*, and had felt the *Spirit* ruling them in their own particulars, and had felt the *Spirit of Truth* guiding and teaching them in them, in their own hearts.

II. Concerning the CHURCH.

Our *Church* is in God the Father of our Lord Jesus Christ, which he *Redeems* with his own blood, without spot, or wrinkle, or deformity, or any such thing, which blood we feel in our Hearts, purging us from all sin ; with which blood we feel our Consciences cleansed from dead works to serve the Living God. So this blood is witnessed in us, and the excellency thereof, by which we come to know the price of *Redemption*.

III. Concerning the WAY.

We say that *Christ is Our Way*, which is *Light*, which enlighteneth you and every man that cometh into the World, that with

with this *Light* you may see him, the *Way*, and may come to walk in the *Way of Peace and Life*, which is the *Way to God*, and which is the *New and Living Way*, in which the Apostles were; out of which *Christendom* is gone, erring from the *Light* in their own particulars, into their own Inventions and Imaginations, which is the cause that there are set up so many Wayes among them, changable Wayes, and changable Worships, among them (I say) who have erred from the *New and Living Way*. So whosoever comes to the *Light* in themselves, they come to *Christ*, they come to the *New and Living Way*, out of the Old and Dead Wayes which are in the Fall from God, out of his Image and Power ; So whosoever comes to his Image and Power, they must come to the *Light*, wherewith *Christ the Way* hath enlightened them all in their own particulars, and hear his *Voyce* and *Doctrine*. So there is not another *Way* to the *Father* but *Christ the Light*, which enlighteneth every man that cometh into the World, which is the *Way*, yea, the *New and Living Way*. So, who love the *Light*, they love the *Way*, and they love *Christ*; but they who hate the *Light*, they hate *Christ the Way*.

IV. Of the CROSSE.

The *Cross of Christ* is the *Power of God*, which is contrary to the World ; which *Cross of Christ*, the *Power of God*, was among the Apostles, which Crucified them from all outward Figures, Types, Shadows and Inventions of Men. So they who are gone from the *Power of God*, since the dayes of the Apostles, have set up many *Crosses*, who have left the true *Cross*, which is the *Power of God*. The *Cross of Christ*, which is the *Power of God*, Crucifies that state in which *Adam* and *Eve*, and all their Posterity were in, in the degeneration, in which *Cross* is the *Power of God*; by which *Cross* they come to a state in which they were in before their Fall. And in this *Power of God*, the *Cross* is the *Fellowship*, which is a *Mystery*, which brings to the *Beginning*, in which is *Endless Life*; and this *Mystery* is in it.

V. Of the True COMMUNION.

The True Communion is in the Gospel, which is among us, as it was among the Apostles, in the Spirit and Light, by which we have Fellowship with the Father and with the Son.

VI. Of the GOSPEL.

The Gospel is the Power of God to Salvation ; for he that believeth receiveth Power, receiveth the Gospel, by which Life and Immortality is brought to Light ; and the Power of God expels that which keeps Life and Immortality from people, and captivates their soules spirits and mindes, and keeps them in Bondage ; which Power of God expells it all and sets them Free, and gives them dominion over that, which burdens them and gives them to feel and to see before that was which hides Life and Immortality from them. And by this Power of God, Life and Immortality comes to Reign, in which is the Saints Fellowship, and Church-Fellowship, in which they come to be Heires of the Power of God, Heirs of the Gospel, Heirs of the Fellowship, Members of the Church, and Members of one another ; in the Power of God, the Gospel which was before the Power of Darkness was.

And now the Gospel must be preached again to all Nations, Kindreds, Tongues and People, who dwell upon the Earth ; that by this Gospel, Life and Immortality may be brought to Light among them, and expel away that which hides it from them, by which Power, the Gospel, which is Salvation, which frees the Soules, Spirits, and Consciences from that which burdens them, and to them this is Glad Tydings.

VII. Of FAITH.

The Faith is one which purifieth the heart, which giveth victory, and which brings to have access to God, and which giveth

giveth victory over that which separates from God ; in which *Faith* was the Unity of the Saints in the *Primitive Times*, in which also stands our Unity ; which *Faith* is the *Gift of God*.

VIII. Of BAPTISME.

There is one *Baptism*, by one *Spirit*, into one *Body*, which plungeth under all the corruption which got up since Transgression, which hath made the Separation between Man and God ; which *Spirit* leads into one *Body* from the many Bodies, and into one *Head* from the many Heads of those many Bodies, which are in the Fall from God. So Baptized with one *Spirit*, into one *Body*, which plungeth under all that which makes a separation from God. We are made to drink into one *Spirit*, and this *Spirit* is within, plunging under all the corruptions which are within ; And the *Cross of Christ*, which is the *Power of God*, is within, crucifying the mind which did walk in those things which hides from God, and which keeps in the World, in the lust of the Eyes, the pride of Life, and the lust of the Flesh which are not of the Father. Now they that mind Earthly things, they go from the *Power of God* within, and are Enemies to his *Cross*, which is the *Power of God* (as *Paul* saith) and so, many Heads, many Bodies, many *Baptisms*, are among them, who are out of the *Power of God*, the *Cross of Christ*, and out of the *One Baptisme* with the *Spirit*, into one *Body*, into one *Head*, *Christ Jesus*, the *first* and the *last*, the *beginning* and the *end*, and the *Head of his Church*, which is his *Body*, and he is the *Saviour* of it ; of which *Church* we are.

IX. Of PERSECUTION.

Now concerning the divers *Faiths*, and divers *Worships*, which are in the World, and the *Persecution* about them, such *Believers* and *Worshippers* are out of the one *Faith* which giveth victory, and have lost the spiritual weapons and are run into the carnal, and so are out of the true *Worship* which is in *Spirit* and *Truth* ;

Truth ; out of which (as I said before) the Devil is : And here are all the carnall weaponed men, fighting for their *Worship*, and for *Tributes*.

When as the Spiritual weaponed men, who have the Word of God, and the *Sword* of the Spirit, they strive not with flesh and blood, destroy not Creatures by calling to the Powers of the Earth to help them. When as carnal minded men, who are out of the Church, which was in the begining, and its weapon and Spirit : who deform, kill and slay Creatures about their invented *Worships*, *Faiths*, *Baptisms*, *Churches*, *Crofes*, and such like ; which were not the Fruits, neither the Works of the Apostles, nor of the spiritual weaponed men. So all ye that persecute and kill about Religion, Church and Worship, are not Worshipers of God in Spirit and Truth : They are not in the fellowship of the Gospel, the Power of God, which was before the Power of Sathan was, and they are not in the true *faith* which giveth victory over that which seperates from God, neither are they in the *Cross* of Christ, the Power of God, which was b^tre Sathan was, which crucifies the flesh, and the world, and their carnal weapons. So all ye who Persecute and kill about Religion, you are out of the New and Living way, Christ Jesus, which faith, *Love Enemies* ; and commands to give the check, back and hairs to the Smiter : ye are in *Cains* way who Persecute and Kill your Brother Christians, as *Cain* did, and so in this you do not well, neither doth God respect your Sacrifice for if you and *Cain* had done well, neither you nor *Cain* had killd your Brothers about *Worship*, *Church*, *Sacrifice* and *Religion*, and then God would have had respect unto you, but you doing not well, *sin lyeth at your door*, as it did at *Cains*, and its gotten in your House ; so that now, neither his nor your *Sacrifice* God accepts or regards, neither stand you in an acceptable state, where now you are, but in a way, in which together with *Cain* you walk, which is not the *New*, nor the *Living Way*. For *Adam* neglected to hear the *Voice* of *God*, and *Cain* neglected to hear the *Voice* of *God*, and the *Jews* they neglected to hear the *Voice* of *God*, and you neglect to hear his *Voice*, and the *Devil* who went from the *Truth*, lyeth at the door of such who neglect the *Voyce* of *God*, and so sin entreth into the House and defiles them, and so their hearts are hardned, for which cause

cause they turned against their Brethren. So they neither do well, neither doth God accept their Sacrifice, for they go from the path and the way where God respects and accepts People, and so becomes *Fugitives* and *Vagabonds* in the Earth, and hath not an habitation in God, and in this *Fugitive State*, those *Baptised Nations* are worse than the *Nations not Baptized*; and many of them are much more *Children of the Devil* than before, like the *Jews Proselytes*, killing and persecuting, doing the *Devils work*, who is out of the *Truth*. For both Christ, his Ministers and Apostles came to *save mens Lives*; but the *Devils policy* was to cloath his Ministers, Apostles and Messengers with the *Sheeps cloathing*, and keeps People always under them, that they may alwayes pay them, but destroys and persecutes such as refuse. And this is not according to Christ the *Way*, who destroys the Devil and his works, who led Man from God, and maketh Man unclean; and Christ, who destroys the Devil, maketh Man clean again, and brings Man to God, who is the *Justifier, Sanctifier, Redeemer*, and the *Captain of their Salvation*; and *Persecution* is alwayes blind. So every *Religion, Church, Worship, Ministry, Maintenance*, which is set up by *Carnal Weapons, Clubs and Swords* is from *Cain and Judas*, and from the *Jews*, and from *Anti-christ*, and is *Anti-christianism*, and not from *Christ*, neither in the *Way* which is the *Way to Life*. For he is the *Life which sagett Mens Lives*, but he is of the *Prince of Death that destroyeth Mens Lives*, and of the *Prince of Darkness*, out of the *Light*, and out of *Christ the Way*, who was before he was, and his workes, and who lives and remaines when he is gone (to wit, the *Devil*) and all his Instruments and Works : *Let the Glory be to God alone for ever.*

And all the *vain Jangles* and *Contentions*, and *Disputes* concerning the *Scriptures of Truth*, with the *divers Meanings* and *Interpretations* thereof, from whence they arise, because they are not in the Power and Spirit in which they were that gave them forth ; So they are not in *Fellowship with God*, from whence they came, neither with the *Spirits of Just Men*, who gave them forth, neither are in *Unity one with another*, for they are out of the *Spirit*, in which *Spirit* we are, by which *Spirit* we know *God*, we know the *Spirits of Just Men*, we kyow the *Scriptures*, with which we have *Unity one with another*, and the *Spirit*

of the Prophets is subject to the Prophets ; and this is witnessed amongst us which God said, viz. That he would pour out of his Spirit upon all flesh, and Sons and Daughters should Prophesie. And now both Sons and Daughters do Prophesie in our Age, as formerly among the Apostles.

And now there are Women-helpers, and Labourers in the Gospel, and such who for its sake can lay down their Lives.

X. Of the S C R I P T U R E S.

Now concerning the *Scriptures* we say, That they were not given for this end that Men should make a *Trade* of them for a *Maintenance*, neither to keep People alwayes learning, and alwayes teaching of them to get their Money, this proceeds from the Earthly *Wisdom*, *Knowledge* and *Understanding*, which shall perish, and be confounded, and brought to nothing ; and not in that *Wisdom* which cometh down from above, which is pure and peaceable ; but in that *Wisdom* which is from beneath, which is Earthly, sensual and Devilish, which will destroy them who are not of their *Opinions* and *Judgments* ; such are not in the *Spiritual understanding*, which giveth Dominion over *sin*, and which giveth a discerning by which they can discern one thing from another, and are out of that *Knowledge* by which *God is known*, which is *Life Eternal*.

So they who make a *Trade* of the *Scriptures*, and serve themselves by them, they are such as are out of the *Life*, neither can they bring People to it, and so they keep people learning all their Life time ; and this is the State of the *Merchants of Babylon*, who are building up and plucking down.

Now this is the end and right use of *Scripture*, viz. for all to read them, and believe them, and to wait in the *Light*, to feel the *Power* and *Spirit* which was in them, who gave them forth, by which they may know them, and have the *Revelation* of them in themselves, and so feel Christ who is the *Voyce* and the *Corner-stone*, by which they are fulfilled, and so to receive him, and live in him, who fulfills them, who is the end of the *Prophets*, and of all *Types*, *Figures* and *Shadows*.

So (I say) the *Scriptures of Truth* were given forth to be-

believed, read, fulfilled, performed, and that People might enjoy that of which they spoke, to wit, *Christ Jesus the Substance.*

The *Scriptures of Truth* are the *Words of God*, which comes from *God the Father of Truth*, and cannot be broken, but must be fulfilled, and he who fulfills them is *Christ*, by whom all things were made and created; who is called, *the Word of God.*

XI. Concerning TYTHES.

Tythes have been held up among *Christians* (so called) by *Force* and *Violence* since the dayes of the *Apostles*, and *Christ's Incarnation*, by whom not any *Example* was given about *Tythes*, for among them all things were done freely in *Charity* and *Love*.

Tythes before the Law, by *Abraham*, and *Tythes, &c. Offerings, &c.* under the *Law*, were for the *Priests*, *Widows*, *Fatherless*, and the *Poor*; which *Law of God* commanded *Tythes* by reason of the encrease to be offered for his Service, but *Christ* in *Gospel-Times*, redeems from the *Ninths*, and puts an end to the *Law* that gave the *Tenths*, and to the *Priesthood* that took them, and to the *Commandment* that gave them, and puts an end to the *Offerings*.

And although *Abraham* paid *Tythes* to *Melchisedeck* in time of *War*, those were only *Tythes of the Spoil*, and not by a *Command*; And *Christ* was according to the *Order of Melchisedeck*, who puts an end to *War*, and destroys the *Devil* its *Author*, and redeems out of the *Earth*. And although we are many thousands, yet there is not a *Beggar* among us, neither do we read there were any *Beggars* in the *Primitive-Times*, which *Church* denied *Tythes*, and laid, *The Priesthood was changed that took them*, together with the *Law* by which they were set up, and also the *Commandment* which gave them. So they who take *Tythes*, and they who pay them, are both *Anti-christs*, and deny *Christ* to be come in the *Flesh*.

XII. Of the HIGHER POWER.

Moses, who had the *Law*, saw over all *Transgression*, and before it was ; he saw the state which *Adam* had in the *Garden* before he *Fell*, he saw his state in the *Fall*; and how *Death* reigned from *Adam* to *Moses*, who received the *Law*, which *Law* passed over all *Transgression*; which *Law* did answer to the *Witness* of God in all, which was a *Command* to people that they might not *sin*, and that they might be kept from *sin*, and so from *Death*, which reigns from *Adam* to *Moses*, which *Law* passeth over both *sin* and *Death*. And this was the *Higher Power* (higher than the *Transgression*) which answereth to the *Witness* of God against the *Rebellions*, which *Witness* is *true*, *holy*, *righteous*, and *equal*, which *Law* is *just*, *holy*, and *good*; a *true Measure*, and *just Weight*; this is called the *Higher Power*; this was added untill the *Seed came*, which is *Christ*; and this *Law* they were to hear, even *Moses* : To whom *Wisdom* was given to make the *Pattern*, and to set forth *Figures* and *Shaddows* under the *Law* till *Christ* shoulde come. Of which *Moses* said, *The Lord will raise up a Prophet like unto me, him shall ye hear in all things.*

And when *Christ* himself came, he put an end to all those *Types*, *Figures*, and *Shaddows*, and *changable things*; for in him there is no *Shaddow*, who is called *Gods Righteousness*. So the *Law* was in use untill the *Seed came*; and *Moses* who had it said, *God shall raise up a Prophet like unto him*, and now he is come, which we hear, (to wit, the *Seed*) who is the end of all the *Prophets*, who Prophesied of him ; and so *He is the end of the Law for Righteousness to every one that believeth*. So Believers are *Members* of the *true Church*, of which *Christ* is the *Head*. So *Christ* is the *end of the Law for Righteousness to every one that believeth*. Which *Christ* purgeth his *Floor*, and burneth up the *Chaffe*, commeth with his *Fan*, Baptizeth with his *holy Spirit* and *Fire*, and bringeth his *Wheat* into his *Garner*. And *Christ* is the end of all *Oaths* which were under the *Law*, and which was before the *Law*, viz. of *Oaths* which put an end to *strife among Men*.

XIII. Of the KINGDOM of CHRIST, how it is held up, and how not.

The Kingdom of Christ is not held up by Carnal Weapons, for saith Christ, *My Kingdom is not of this World*, therefore his Servants fight not. Now all you that profess your selves to be Christians, and bringers of glad Tydings, yet ye are Fighte:rs with Clubs and Swords about Religion, you are not the Servants of Christ, who are fighting for an Earthly Kingdom; for in Christ's Kingdom we must fight with Spiritual Weapons in Patience and Long-suffering; And Christ said to his Disciples, (who would have had fire to come down from Heaven to consume those that were contrary to them, as it was in the dayes of the Prophet Elias) That they knew not what spirit they were of. So they who destroy Mens Lives, and doth not save them, they are not according to the mind of Christ, nor the way of Christ, but are under the Condemnation of it, neither do they know what Spirit they are of. And so they who are Spiritually wise cannot commit their Souls, Bodies nor Spirits into the hands of such.

XIV. Concerning Teachers, Prophets, Pastors, Bishops, Presbyters, &c.

Teachers, Prophets, Pastors, Presbyters and Bishops, ought not to be such as are given to filthy lucre, nor covetous, nor given to wine, nor strikers, nor brawlers, nor covetous of earthly things, nor to teach for filthy lucre, nor to contend about words and fables, and vain Philosophy, and beggarly Rudiments, and Traditions and Doctrines of men; nor their Commandements, neither ought they to compel People to observe Dayes, Meats, and Drinks, nor such like things, nor to bear Rule by their Means, nor they ought not to be such who seek their gain from their quarter, such were forbidden; and such as teach for money and handfulls of Barly, and pieces of Bread, and such as teach for lucre, were

were forbidden and opposed by the true Prophets, Teachers and Apostles, and such as wore *long Robes*, and were called of Men *Master*, and followed and loved *Salutations in Markets*, and the *uppermost Roomes at Feasts*, and such like, all such are out of Christ, and against such Christ himself cryed, *Woe, woe, who said, Ye have one Master, even Christ, and ye are all Brethren: And that it should not be so among them, as it was among the Gentiles.*

And so all they who have the Scriptures of Christ, of the Apostles and Prophets, and not in the *Power and Spirit* that gave them forth, and do not obey it, which reproves them that they may come into it, but stop their Ears, and shut their Eyes against it, such are like the *Pharisees*, these cannot worship God in the Spirit, neither can they pray in the Spirit, nor sing in the Spirit, but quench it, and burthen it, and vex it. These are out of the *Fellowship of the Spirit*, and out of the *Fellowship of God the Father of Spirits*. Those erre, not knowing the *Scriptures nor the Power of God*. And such go hither and thither to change their Way, and go from the *Spirit of God* in their hearts, which would lead them to Christ, the *Way, the Truth, and the Life*. So all such who have the *Form of Godliness*, and are not in the *Power and Spirit* in which they were in who gave forth the words; such are to be denied. And the true *Praying* is in the *Spirit*, and the true *Worship*, true *Praysing*, and true *Singing* must be in the *Spirit*: So they who grieve and vex the *Spirit*, and quench it, they cannot Worship God in the *Spirit*.

XV. An Exhortation to all Christendom, to mind the Grace of God, to wit, the Light.

All ye People in that part of the World which is called *Christendom*, come to the *Light* wherewith Christ hath enlightened you, that with it you may see your *Salvation*, and may know Christ your Teacher, the Captain of your *Salvation*, and the Grace which comes by him, which brings your *Salvation*; which Grace teacheth us, which Grace is sufficient in weakness and temptations, which brings the *Salvation*, and by it we are saved.

saved. And this Grace teacheth us to deny ungodliness and worldly lusts, and to live soberly and righteously; and this is our Teacher that brings Salvation. So you may have all the loynes of your mind girded up, to wait for the Grace which is to be brought to you at the *Revelation of Jesus Christ*, according to Peters Exhortation.

Now they who turn from the Grace, and walkes despightfully against the Spirit of God, they set up Teachers according to their own hearts lusts, and such makes Merchandise of them, alwayes learning of them, but never able to come to the knowledge of the *Truth*, but still remains in earthly mindednes, covetousnes, and temptations, and weaknesses, where is mournings and complaints, and where there are very many mourners and complainers, among such as turn from the Grace of God into wantonnes, and set up Teachers (as aforementioned) according to their own hearts lusts, &c.

Therefore come ye to the Grace of God, and it will give you to see your ungodlinelss, your unrighteousnes, and your worldly lusts and intemperance. This Grace is your Teacher continually, who brings Salvation ; if you take heed, and have regard to it, and love it, but if you turn it into wantonnes, the sudden judgement of God will come upon you.

So take heed to the Grace of God, your constant Teacher, which brings Salvation, by which Grace you will see your Salvation brought in ; For, *The mighty Day of the Lord is coming upon all unrighteousness of men. The Son of the Lord God will appear against you, he who hath all Power in Heaven and in Earth given to him, who is King of kings, and Lord of lords.* So take heed to the *Light* and receive it, wherewith he hath enlightned, so you receive the Lord himself. *Open ye your Gates, that the King of Glory may enter in, who stands at the door and knocketh, turn ye to the Light, and then you open the door where the coming in of the King of Glory is discerned.* And come from all the barren Mountains, who are in the Fall, alienated from the Image of God, Life and Power. Come from all those Wells without Water, and Clouds without Rain, who are as Vagabonds tossed up and down like a Tempest.

Come to the *Light*, and receive the *Light*, that in the *Light* ye may receive *Christ*, and be his Children, that by the same you

you may see the Day-Star appearing, where the Sons of God sing together. For, Woe is to the World that lyeth in iniquity, for the Lord is coming to judge it, and to render to every one according to their works, whether they be good or evil. And with the Light every one of you knows whether your works are good or evil, for what is to be known of God is manifest in you, (for God hath manifested it to you) when you do any thing that is naught, or unjust, or worthy of Death, by that which is of God in you, you know it.

And when you go from this, which is of God in you, you do not glorify God as God, but are alienated from his Life, and Strangers from the Covenant of Life and Peace which is in Christ, and so your foolish hearts are darkned, and filled with unrighteousnes, and upon such comes the judgments and displeasure of God.

Now they who are delivered from the wrath to come, they come to that which is of God in themselves (wiz.) to the Light, and so they see Christ the Covenant of God ; so Man is brought into peace with God, and saved from the wrath to come, and from all false Wayes, false Doctrines, false Worships, and false Churches, Commandments, Traditions, Rudiments, Will-worships, Inventions, and from Hand-Worship, and Lip-Service. So come to the Light and Spirit of God in your selves that by it you may be converted to God, and may Worship him in Spirit, and walk in the Spirit, in Christ Jesus, who was before sin was.

For since Man fell from God, from his Power and Image, all the false Wayes, false Worships, false Churches, have been set up ; and by that Spirit, and Power, and Wisdom which is out of Truth, from below, which leads men to kill one another about them.

So the Light is the Way by which Life is to be found, and this is the Light which enlighteneth you. So come to the Light and you come to the Way, which was before the power of Death was. And Christ is called the Way, and he is called the Light, and who are out of the Light they are out of Him, the Way, in the wayes of Death, and Darknes, and Bondage. For as the Jews outward were in Bondage and Captivity under Pharaoh in Egypt, so the Jews inward in the Spirit, are captivated

vated in Spiritual Sodom and Egypt: They who do not take to the directions of the Spirit, and heareth what it saith, for every man ought to hearken and hear what the Spirit saith to the Churches, and not to mind nor hear any visible thing. And in it, (viz. the Spirit) they Edifie, build, and gather together, and meet together in Unity and Fellowship.

XVI. Of P E R F E C T I O N.

He who leads man into *Imperfection* is the Devil, and his work who leads from God, for Man was *Perfect* before he fell, for all his works were *perfect*; So Christ who destroyeth the Devil and his works, makes Man *perfect* again (destroying him who made him *imperfect*) which the *Law* could not do; so by his blood he cleanseth from all sin, and by the *One Offering* he perfecteth for ever them that are *sanctified*. And they who do not believe in the *Light* which cometh from Christ (by which they see the *Offering*, and receive the *Blood*) they are in *unbelief* concerning it.

And the *Apostles* who were in the *Light*, *Christ Jesus*, who destroyes the Devil and his works, they spoke wisdom among them that were *perfect*, although they could not do it among them that were *carnal*. And their work was to perfect the *Saints* (and for this end they had their Ministry given them) until they all came to the knowledge of the Son of God, who destroyeth the Devil and all his works, and who put an end to the Prophets, and to the first Covenant, Types, Figures and Saddows. And the *Apostles* work was to bring people to the Unity of the *Faith*, which purified their hearts, which gave them Victory over that which separates them from God, in which they have access to God, by which *Faith* they please him, by which they are *justified*, and so at last they come to a *P E R F E C T M A N*, to the measure of the Statute of the fulness of *C H R I S T*. And so the *Apostle* saith, *We preach Christ in you, the hope of Glory; Warning every man, that we may present Every Man Perfect in CHRIST JESUS.*

XVII. Of the RESURRECTION.

We say that Christ is the *Resurrection* and the *Life*, to raise up that which *Adam* lost, (who hath all Power in Heaven and in Earth given to him) and to destroy him who deceived him (viz. *Adam*) So Christ is the *Resurrection unto Life*, of *Body, Soul, and Spirit*, and so renews Man into the *Image of God*, and brings Man into an higher condition than that in which *Adam* stood before the *Fall*, even to himself, who never changed, and never will fall. And so they who forget God and do wickedly, they are to be turned into *Hell*; For they who forget God and do wickedly, they go from the *Life and Power of God*, into the *Separation* from him, and out of his acceptance; for in the *Life* is the acceptance; and so the *Power, Light and Life*, goeth over them, who go into *sin and iniquity*, which leades from God, who was before *Transgression* was.

XVIII. Concerning ELECTION and REPROBATION.

Reprobation is an *Alienation* from the *Life*, and from that which is of *God within*, and from his *Voice* and *Command*, as *Adam* and the *Jews* did; and such who despise that which is of *God within*, they despise their *Birth-right*; Such are concluded to be out of true *Understanding*, and true *Knowledge*, and the *Witness of God within* is grieved, and such are dead in their fences from the *Life and Covenant of Peace* with *God*, and from the *Seed* which is called the *Elect*, in which the *Elect*, and the *Election* is known, in the *Seed Christ*, before the *Foundation* of the *World*, which *World* slew him, and they who slew him, and now slayes him, they were and are *Reprobated* from the *Life*, who go from the *Command of God*, and they have lost his *Image*, they have lost his *Power*, which keeps over, and above, and out of the *Reprobation*. And so they who come

come into the *Election*, the *Seed*, they come out of the State in which *Adam* wa._s, in the *Fall*, into the state in which he was in before he *Fell*, and into an higher state than that, into *Christ*, the *Seed*, the *Elect*. And so they in the *Seed*, in the *Elect*, in *Christ*, the *Wisdom of God*, they comprehend and see the state of *Election* before the *World* was laid, and the State of *Adam* before the *Fall*, and the State of *Adam* in the *Fall*, in the *Reprobation*, and the state of *Adam* restored again out of the *Fall*, and a State which is higher than that in which *Adam* was in before he *Fell*, into the *Election* (which is a thing beyond that) and the state of the beloved of *God* is seen in the *Seed*, the *Wisdom of God*.

Cain was the first *Birth*, *Esau* was the first *Birth*, *Ishmael* was the first *Birth*; *Cain* killed his Brother about *Religion*, *Ishmael* was a *Scoffer*, *Esau* bore the *Sword*, he despiled his *Birth-right*, he fought against his Brother *Jacob*. So *Christiendom*, read your *Reprobation*, the first *Birth*, which is born of the *Earth*, for the first *Birth* will persecute him who is born of the *Spirit*; So the most part of *Christians* are seen to be of the first *Birth*, and to remain in the *Reprobation* from *God*. *Cain* departed from the *Voyce of God*, and *Esau* from his *Birth-right*, and *Ishmael* in his scoffing nature, they went from the *Good*, and so from faithful *Abraham*, who was in the *Election*. And so they who are in *Cains*, *Ishmaels* and *Esaus* nature, are in the first *Birth*, which is not *Elected*.

Now as to the *Love of God* towards one, and his *Hatred to another*, before either had done *good* or *evil*, all this consists in the first *Birth*, who despiled his *Birth-right*, which *God* fore-saw, which was not the *Seed*, unto which the *Love of God* is to for ever. Therefore know thy self (*O Christiendom*) and thy *Birth*, that that which hates the *Principle of God* and his *Voyce*, is reprobated, he that rebels against Gods command an his *Voyce*, God turneth against such, neither doth he hear such who hates the *Election*, and are in the *Reprobation* from the *Seed*, yea, even from the *Law* it self, for the *Law* keeps a man from sin; But the *Law* it self dōth not say that it destroys the *Devil*, but the *Seed*, viz. *Christ*, who is higher than the *Law*, who is the *Election*, and destroys the *Devil*.

So who knows the *Election*, they must know the *Seed*, they must know the *Birth* born of the *Spirit*: Now if all *Christiendom*

dom, know the *Election*, they must know the Birth born of the Spirit, which will not Persecute. For the nature of *Cain*, *Ishmael*, and *Esau*, is one (of which the Apostle spoke in the Primitive times) which we now also say is one, and the *Election* is one which standeth in the *Seed*, which was before the Foundation of the wicked world was. And the *Reprobation* is one, which standeth in the unjust world, out of the Truth and the Life in disobedience to the Command of God. Therefore know the one *Reprobation*, and the one *Election*, then ye shall know the *Seed*, in which is the Wisdom of God, and ye shall know that which goes from his Voyce, Power and Command, out of the Wisdom of God ; so whom God loves, he loves for ever : Know *Jacob*, and know *Esau*. *Esau*, *Cain* and *Ishmael* were the first-born ; and is not Christendom of the first-birth, who Persecutes, who departs from the good, and despises the pure, and persecutes the Birth born of the Spirit, which God hates. And such act out of his Life in the *Reprobation*, out of his *Power* and *Wisdom*, and out of the *Election*, *Christ*, the *Seed*, the *second Birth*, who was before the *Carnal Birth* was, and remains when he will be gone, unto which the Love of God is for ever, and unto whom is the Promise, which goeth over the outward *Birth*, and destroys the *Devil and his works*, who went from Truth, and led man from God, by which the *Curse*, *Wrath* and *Woe* came upon Man, which *Christ the Seed*, brings the *Blessing*, and gives man to see the blessed state of all things, how they were in the beginning, and how they were blessed in the beginning ; and through *Christ*, Man comes up into the power, which is his *Throne*, where there's *Blessing and no Curse at all.*

XIX. Concerning FEAR and TREM- BLING.

The strong Man hath kept the House long, and his Goods have been at Peace, but now He is come who is stronger than he, *Christ Jesus the Stronger*, who doth dis-inherit and cast him out, and spoil his Goods, and makes Man the *Temple of God*, that he himself may dwell in him, an *holy Temple*, and an *Habitation* for himself to dwell in ; who maketh the *Keepers of the House*

House to Tremble ; by which power of Christ the Salvation is wrought out with fear and Trembling. And so we can say, That it is God that worketh in us both to will and to do, according to his will and good pleasure. In the dajes of the Prophets, the Prophet he trembled and staggered like a Drunkard, for the Iniquity of the Times, and because of the holiness of the Word of the Lord ; He trembled when he heard his Voyce, and when the Lord spake to him he feared greatly. This is the Man whom God regards (saith the Prophet Isayas) who is of a broken and contrite spirit, and trembleth at his word : Who have been cast out by their Brethren, who said, let the Lord be glorified : Who will appear for those that tremble at his Word, and for those that are of a contrite heart ; who were for Signes and Wonders to both the Houses of Israel, when they shall be confounded, ashamed and astonished. And before you know sin rooted out, and wasted out of your flesh, and the Earth shaken and removed out of its place, and ye brought into that state which Man was in before he Fell, you must know the trembling and shaking of that which is to be shaken, and the removing of that which is to be removed, before Christ the Seed will appear, who is the foundation of many Generations, and the Rock of Ages, who is the First and the Last ; Who cannot be shaken, neither can be changed. So that the whole unjust wicked World hath much to suffer before they come to this, they must know the Devils to tremble, the Heavens to be shaken, and the Earth also, before he who cannot be shaken will appear ; by whom the World was made.

XX. Concerning the BODY of DEATH.

Its evident that they who plead for a body of Death and Sin, about which the world so earnestly jangle, and which they plead for as long as they live upon the earth, that they also plead for its Author ,viz : the Devil, and this is not to plead for Christ who destroys him who is the Author of sin, and the Body of it.

Object.

Object.

Now if you *Object*, that *John* hath said, *If we say that we have no sin we deceive our selves, and the truth is not in us.*

Answ.

John saith, *If we say we have not sinned, we make him a lyar : (mark) but if we confess and forsake our sins, the blood of *Jesus Christ*, the son of God, cleanseth us from all sin.*

Further he saith, *He that is born of God sinneth not*, neither can he : because the Seed of God remains in him. Because of which Seed he cannot sin, for that Seed keeps the Holy ; so that the Evill one cannot touch him : *In this the children of God and the children of the Devil are manifest* : Whole children of both kinds contends and pleads for his own ; so there is a time in which men may say that they have sinned, and have sin, and a time to confess and to forsake sin ; and then a time to know the blood which cleanseth from all sin ; and then the Birth born, which doth not commit sin ; and the Seed which remaines in him ; so that he cannot sin, for, (as I said before) it keeps the Holy that the Evil cannot touch him.

And though *Paul* cryed out of *a Body of Death, and of Warfare*, yet afterwards he gave thanks to God, that he had gotten *Victory, through Jesus Christ*, over the *Body of Death*, and that the *Law of the Spirit of Life, had freed him from the Law of Sin and Death*. And afterwards the Apostle never complained of a *Body of Death*, but he thanked God, that he had obtained *Victory through Christ*, who destroyes the Devil the Author of it, who destroys Death and its *Body*, and said that he was freed, and that there was *no condemnation to them who were in Christ Jesus* : and that the *Life that he now lived, was by the Faith of the Son of God* ; which Faith gives Victory over Sin, Death and the Devil ; which sin seperates from God, by which man hath displeased him, by which Faith man is purified, and hath victory, and pleaseth God, and hath access to him, and is justified and saved, *Amen.*

XXI. Concerning the word THOU to a Single Person.

It is the manner among us to use the word [*Thou*] to a sing'le person, and [*You*] to more than one, as in the *Primitive times* among the *Saints*, according to *Scripture* and the *Principle of God placed in every man*, which distinguisheth many from one, and hath the proper word both to singular and plural; to wit, the singular word to a single person, and the plural word to more than one, according to the true understanding and *Spirit of God in every man*, and the *Testimony of all the Prophets*. But they are degenerated from the *Spirit of God*, they are degenerated from the *Scriptures*, and from their own *Translations*, calling this manner of speaking (*Thou*, to one, and *You*, to many) *nonsense*, and *improper*; when they themselves are gone from the true understanding, which whosoever are in it, comprehends them who are degenerated from it.

XXII. Concerning putting of the HAT, and Bowing the KNEE, and Cringings, and Complements.

To put off *Hats*, bowing *Knees*, *Cringing* and *Complements*, are from below, and *Customes* and *Manners* of the *World*, which shall pass away, and never came from *God*, neither is that honour wherewith men ought to honour one another; for if all men had honoured and esteemed one another, they had been of an higher *Spirit* than the *Spirit of the World*, and of a more noble and generous *Spirit*: Then neither *Man* nor *Woman* throughout all *Christendom* had received wrong or injury if they had esteemed and honoured one another; for he that honours men, will in no wise hurt them, in this consists *Breeding* and *Civillity*. And every *Knee* shall bow to me (saith the *Lord.*) For this is the cry, *Worship God, and Fear him, and Reverence him.*

And

And if you Object, That some in times past bowed them-selves to an Angel, but in the time of the Gospel, which is the Power of God, which was before the Fall, in the state of Reformation and Restoration, John was forbidden to bow to the Angel, and the Apostels reproved them that bowed to them. And although Jacob bowed for a time to his Brother Esau ; yet it is not said, that he bowed to him all his Life time. For it is written, *The Elder shall serve the Younger* ; So the Elder shall bow among the Cringers and Knee-bowers, one to another, who will kill and envy one another ; and to them this is a Mystery.

XXIII. Concerning GOOD MANNERS.

Evil Words, and Evil Communications corrupts Good Manners ; And if Christendom would learn good Manners, they must all come to the Light of Christ Jesus, to the Spirit of God in themselves, and to the Word of God in their hearts and mouths which will teach them to leave off Evil Words, and will lead them from them, and to deny them, and this is the way to come to Good Manners ; But they who live in high Expressions and Complements, and full of Evil Words, and Flatteries, and Dissimulations, and call such Good Manners ; their Words and Works testify and manifest that they are Evil and Corrupt, and such whose Manners are evil and corrupt, they quench, grieve and vex the Spirit of God in themselves, and hate the Light, and will not come to it, because it reproves them of their evil words. Such do love envy, wrath, vanity, pride, rashness, baseness, and yet they are found in flattering Expressions, and bowing one to another ; and they call it Good Manners, and Honour, when all such things are altogether out of that Honour that comes from above ; and are those things which the *Mercy of God in themselves* testifieth against, and testified in the Name of the Lord, *that he will bring such honour in the last*, and that which he will condemn as unjust.

The Apostle saith, *That Women ought not to adorne themselves, with gold, silver, pearls, costly attire, plaiting of the hair*, but

but to be adorned with a meek and a quiet Spirit, which is in the sight of God of great price ; and the hidden man of the heart, &c. And if Christendom had minded this, it had been more virtuous, and more sober, and less envious towards one about their Manners.

XXIV. Concerning Objections of the World against the Preaching of CHRIST.

The World Objects, and saith, That some Preach Christ of Envy, and some of Good-will, and some of Strife and Contention ; And that Christ commanded to hear the Pharisees : So we may hear (say they) our Teachers although they be wicked.

Answ.

He that hath the *Form of Godliness* and denies the *Power*, from such turn away. The Apostle bid turn away from Envious men, and Contentious men, and men of Strife : Although there was a time when the Name of Christ was first spread abroad, in which time he permitted Envious men to spread his Name abroad. But when his Name was spread abroad, then he forbade such Envious and Contentious men to Preach, and exhorted Timothy to withdraw from, and avoid such, for they could not bring People into the Power. For Envious and Contentious men may Preach the *Form*, and have it, but they cannot bring People into the *Power*. And so there came a time (before the decease of the Apostles) to turn away from such. Now as to the hearing of the Pharisees, this was before Christ was Offered up, and before the fulfilling of the Law ; for they were Ministers of the Law ; and so people ought to do as they said, but not as they did, but when Christ was offered up, he commanded them to Preach the Gospel, and not to hear the Pharisees, and it was the work of the Apostles to bring People to the end of the Law, to the Seed, into *Gospel-fellowship*,

into the Power of God, which was before the Power of darkness was.

XXV. Concerning BREAD, WATER and WINE.

Bread, Water, and Wine are earthly and perishing things; for the Bread and Wine which Christ gave at Supper in the Evening, which the World takes at Noon, those things Christ and the Apostle gave for a shewing forth and a remembrance of his death until he should come. And after some of the Disciples had receiv'd it, they doubted, *Whether he was the Christ or not.* And after the Apostle had given the Supper to the Corinthians, in his first Epistle, he bad then *Examine themselves,* and so to eat in the remembrance of Christ. But in the second Epistle he bad them *examine themselves, and try themselves, whether Christ [except they were Reprobates] were in them or not.* Now they may be Reprobates, who have taken the Bread and Wine, and have had the Water; They were Reprobates if Christ was not in them; For Bread and Wine is not the Flesh and Blood of Christ, which came down from Heaven, which flesh, whosoever eats, lives for ever. For People may eat of Bread made of Grain, and may drink Wine make of Grapes, and yet may dye Reprobates.

Now they were to take it in remembrance of his Death, this was one State, and than they were to come to dye with him and this was a nearer state than the taking of Bread and Wine in remembrance of his Death, and then they were to arise with him, and then to seek those things which were above where Christ sitteth at the right hand of God, but Bread Water and Wine are all earthly things, and they are not Christ, and they who have him, they are not Reprobates, neither do they need outward things to put them in mind of his Death; wheras they are dead with him, and risen with him, to live with him. But they who will not dye, and suffer with him, such live in the Old Nature, and desire to have outward things, continually to put them in mind of his Death, and such live in Strife and Contention.

tion about outward things and shaddows and do not come to Christ the Substance, who was before the world was made in whom there is no strife at all, but only Life and Peace.

XXVI. Of the SABBATH DAY.

The Jews they kept the *Sabbath-Day*, a Type and Sign of Rest, that both the Man-servant, and Maid-servant, and Strangers, and all Cattel should rest within their Gates ; a sign of Christ, who destroys the Devil the Author of Oppression, and gives rest to Man and Beast, and to the whole Creation, and brings it again into that blessed condition which it was in in the beginning before the Fall. Now as to the Saints Meeting together on the first Day of the Week, this practice is not denied, but owned by us, for who are come to the *First Day*, as they Jews on the *Last Day*. But there is more in the Word.

XXVII. Concerning God-Fathers, and God-Blood Mothers and SPRINKLING of INFANTS.

Concerning God-Fathers, and God-Mothers, and Sprinkling of Infants, and such like things, the Scriptures make no mention, yet the Scripture saith, Repent, Teach and Baptize.

XXVIII. Concerning the Word TRINITY.

Of this word [Trinitas] there is no mention made in Scripture, yet the Scripture speaks of Father, Son and Holy Spirit, and of Water, Blood and Spirit, and all these are one among us, as in the Primitive time among the Apostles, who gave no such outward Names to them as *Trinity*, as the World now doth.

Also the word *Trinity* may be so two words being consist of

two words, *Trinity* Q. sibi he old straught the has smot C
against T

XXIX. Concerning the MINISTRY.

They that receive from Christ, they receive freely, and they give freely, they pray freely, and preach freely ; and the Ministry is the gift of God, and is to be exercised freely ; and of a free People of their earthly things it is to be Administred freely. Heavenly men and bringers of glad Tydings of a Kingdom of which they are Heirs, must Minister to the Eternal condition of People. And this is the highest Love in the Life.

XXX. Concerning Dayes, and Times, and Meats and Drinks.

The Kingdom of God consists not in Dayes, Times, Meats and Drinks, and such like things, but in Power, Righteousness Faith and Joy in the holy Ghost ; and People ought not contend and Persecute one another about such things, for the Apostles gave not any Commandment or Example that any should do so, but on the contrary reproved them who did so, and keep People in such things.

XXXI. Concerning MARRIAGES.

Whom God hath joyned together let no man put asunder ; and those which he joynes he joynes with his Power, even by his Immortal Power, with a Band over and above the State which is in the Fall, where Men joyn and put asunder, about outward and earthly things, and jangle and fight about them, but this is all in the defiled Bed, out of the honourable state which was in the beginning, where there was no hardness of heart. And *Marriage* in it self is not condemned but owned, and among all them who are in the Power, I say it is honourable.

So forsake and come out of all vain Words, and all vain Customs, and all unprofitable and idle Communications and Talkings.

Talkings, for which you are judged and condemned with the Light, viz. the Light in your Consciences which reproves you and come into the new Life, in which God is served, that your words may be seasoned with grace, that by it your hearts may be established, that no corrupt communication may proceed out of your mouths, for whatsoever is corrupt is contrary to the Witness of God in your Consciences, to Christ the Light which reproves you.

Therefore away with all the Customs and Fashions of the World which grieve and quench the Spirit of God, and repent while ye have time, and spend not your time like a Tale; come to the Light, and sleep not in sin, in darkness, in separation from God; but prize the time while you have it, lest in the end ye come to say, we have had time but now it is past; but so mind the Power of God, the Light of Christ Jesus, by which you may redeem it.

XXXII. Concerning False Prophets and Antichrists.

False Prophets and *Antichrists* are much condemned in this part of the World called *Christendom*, and they bring the 7th, Chapter, and the 24th Chapter of *Matthew*, and say, that they are but now come.

To which I Answer, that Christ said, *They should come*, viz. *Antichrists*, and *False Apostles*; he said to his Disciples, that *they shall come*, i. e. to his Disciples, and he gave them marks how they should know them; *A corrupt tree cannot bring forth good fruit: nor a good tree cannot bring forth evil fruit.* --- *And if it were possible they should deceive the very Elect, for they have the Sheeps cloathing.* And he commanded his Disciples that *they should not follow them, for they were inwardly ravening Wolves, having the Sheeps cloathing.* And those were *Antichrists* and *False Prophets*, *false Christs* and *Deceivers* who were inwardly ravend from the Light, and so from the Seed, viz. the true Christ. And Christ told his Disciples *those should come*, and before the decease of his Disciples they came; as we may read in

In the first Epistle of John, the second Chapter, and fourth Chapters, he saith, Little Children, ye have heard that Antichrist should come, and even now there are many Anti-christs, and false Prophets come into the World. So Christ had spoken before that they should come, and his Disciples said that they were already come; who went out from them, inwardly ravend from the Spirit; and this was above sixteen hundred years since. And John who saw them already come, he directed the Sain'ts to this anointing in themselves; and said to them, that they had not need that any one should teach them, but as this anointing taught them, they should abide in the Father and in the Son. And so those Anti-christs, false Prophets, Wolves, false Christs, inwardly ravend, they bear Pryars, Thornes and Thistles, which Christ said, shall come, and his Disciples said they were come, and who went out from them into the World. And in the Revelations it is said, The whole World went after them. So they went out from the Church, Fellowship, Gospel; they went out from the Fellowship of the Spirit within, being ravend from it; they went from the anointing within, which should teach them; they went from the Law in the heart, to wit, from the New Covenant; and they went from the Kingdom within, and they went from the Word which is in the heart to obey it, and to do it; they went out from the Light in the heart, which gives the knowledge of God in the face of Jesus Christ, and so they lost the Pearl hid in the Field, viz. the World in their hearts. And so the false Prophets went out from the Disciples, and, as was said before in the Revelations, it is said, the whole World went after them. So John wrote to the seven Churches which erred, by permitting Jezebel to teach, and to set up Idols, and such who said they were Jews, and were not, but were the Synagogues of Satan. So he goes on in the Revelation till he comes to the eleventh Chapter, where the Witnesses are slain; the two Olives which carried the oyl to the anointing of the Nations, the two Candlesticks which holds the Light. And in the 12th Chapter, the Woman, viz. the true Church, fled into the Wilderness, prepared for her of God, that there she should be nourished, for a time, times, and half a time. And in the 13th Chapter, The Dragon gives his Power to the Beast, and the Beast with the Dragons power makes war

war against the Saints, and killed them who were left of that Seed who kept the Testimony of Jesus, the Spirit of Prophecy; who were in him, from whom the ravening Wolves had departed. Then all that dwelt upon the Earth worshipped the Beast, and worshipped the Dragon, and both caused and compelled all, both small and great to fall down and worship. And from hence arose this compelling power to Worship: Then the false Prophet and the Whore, through the Dragons Power, got upon the Beast, and caused all Nations to drink of her Cup. So thus the whore arose, which went from the Apostles, and from their Life, Power and Spirit, and committed Fornication; before the Nations were married to Christ, they took the Cup of Fornication of this Whore. And she drank the blood of the Saints and Martyrs, who were not inwardly ravend, and who could not drink of her Cup. Yea, she drank the blood of the Saints and Prophets who kept the Testimony of Jesus, who were not inwardly ravend. And so such doings and works they have set up for the space of fifteen hundred years, viz. Killing and murdering; and they have dispersed themselves into all Nations, as the Apostles they were to go into all Nations. And such works the Wolves have wrought in the Sheeps cloathing, yea those who are inwardly ravend from the Spirit of God, whose fruits are Brambles, Bryars and Thorns, and such like works those Raveners have done since the dayes of the Apostles, being ravend from their Life and Power; having the Words of the Sheep, the Scriptures, but not in the Power and Life which gave them forth; therefore Bryars and Thorns appear: who devour and kill the Lambs, and compels them to worship and use violence upon them and their outward things about Religion, which was not the work of the Apostles.

And so John saith, *Again the Beast and the Dragon, and the False Prophets (which hath deceived the Nations which Christ said should come, and John said was come; who went out from them; from which time the World hath gone after them, for the space of fifteen hundred years) is to be taken: Which Beast and false Prophet shall be taken and cast into the Lake of fire, and the Nations shall be deceived no more, and the Whore the great Whore, which hath compelled the Nations to drink the Blood*

Blood of the Saints, is to be taken, and her flesh burnt with fire, and Babylon shall be confounded, and all Merchants which have Merchantized with her, shall howle, and lament, and cry, Alas alas, How is this great City fallen ! For there hath been a merchantizing in this great City, which must be thrown down ; and all the Merchants of this great City, have been those that inwardly rayed from the Spirit of God, who have built up and plucked down.

So unto this from which they have Apostatized, you must all come before the Sheeps Life be known, and so the Witnesses are raised, and shall be raised, who hold the Light, and carries the Oyl to enlighten the Nations, and to annoint them ; yea, the Spirit, and Power, and Fellowship, and Worship in which the Apostles were formerly in. And the Cry is begun, Fear God and give glory to him. --- Come out of her, my People, lest you be pertaker of her Plagues. --- And the Mourners shall go forth, and the Prophets prophesie. Who witness the Spirit of God fallen upon them, as formerly among the Apostles. And the Ever-lasting Gospel shall be preached to all Nations, Kindreds and People.

XXXIII. Concerning an OBJECTION of PEOPLE.

Objection.

But many people speak after this manner. *Have not we had the Gospel all this time till now ?*

Answer.

We say, No, You have had the Sheeps-cla hing, while you are alienated from the Spirit, and so not living in the Power, which is the Gospel ; And the Bride, the Lambs Wife, is coming out of the Wilderness, which hath been nourished of God for a time, and times, and dividing of times, preparing for her Husband ; and the Man-Child is risen to rule all Nations with a Rod of Iron. And the Lamb and the Saints shall have the Victory.

Story, (Glory to the Highest) and people shall come into *Gospel-Fellowship*, and to the *Church of God*, and *Church-Fellowship* in the *Gospel*, the *Power of God*, which was before the *Power of Satan* was ; which *Gospel* was among the *Apostles*, in which their *Fellowship* was, and this is *Gospel-Fellowship* ; and in the *Power of God* they are over all false *Prophets*, false *Worshippers*, over the *Dragon*, over the false *Church* and his *Worship*, (which are begotten betwixt us and the *Apostles*) and are gotten beyond them, and see their rise, who are inwardly ravend from the *Spirit*, and are gone from the *Truth*, as the *Devil* and the *Whore* heretofore, who set themselves against them who are in the *Truth*, But here is the *Faith* and *Patience* of the *Saints*, who seeth the destruction of the *Whore*, the *Beast*, the *Dragon*, and the false *Prophet*, by the hand and power of God, who know the *Seed of God* to reign over all, viz. he who is the *First* and the *Last*.

XXXIV. Of the *JEW* Inward and Outward, and of a *CHRISTIAN* in the Power and out of the Power.

The Uncircumcised *Gentiles*, which have not the Law, and yet do those things contained in the Law, are better than the Circumcised *Jews* which have the Law, and are more Sober and Moderate ; and so the *Jew* within in the *Spirit*, is more Excellent than the *Jew* without in the *Flesh*. And so a *Christian* in the Light, and Power, and *Seed of God*, is more excellent than a *Christian* in the Form of Godliness, and yet out of the Power; and more Moderate and Patient.

XXXV. Concerning *CHRIST* the *COVENANT* of *GOD*.

Christ, the *Covenant of God*, was foretold by the *Prophet*, who said, *I will give him for a Light and for a Covenant to the Gentiles, and he shall be my Salvation to the ends of the Earth :*

yea, the New Covenant to the House of Israel, and to the house of Judah. So this Covenant is made to all People, to them who were called the People of God, and to the *Gentiles* also. And this is that Covenant of Light unto which *John* came to bear *Witnesse*, which enlighteneth every one that cometh into the World ; which giveth Power to all, who receive it, to become the Sons of God, from him who hath all power in Heaven and Earth given to him; And this is the Light in which people must believe, by which they become Children of God, and this is the Light which shineth in Darkness, and out of the Darkness, which is in the heart which giveth the Knowledge of the Glory of God in the Face of Christ Jesus, from whence it comes; and this is that Light, which they who love darkness hate, and will not come to it, because it reproves them. And by this Covenant of Light to the *Gentiles*, which is Salvation to the ends of the Earth. Now we who are *Gentiles*, are become *Christians*, and we obtain Salvation, and by Faith in this Covenant we become Children of the Light, and by receiving it, we receive Power to become the Sons of God : But they who hate this Light and love Darkness rather than the Light, and do not come to it because it condemns them, even this Light is their Condemnation.

XXXVI. Concerning Plots and Conspiracies.

Plots, Conspiracies, Insurrections, Tumultuous Meetings, we utterly abhorre, who live peaceably, and seek the peace and good of all People upon earth.

There were about thirty of the *fifth Monarchy* men who made an Insurrection in *England*, which Insurrection was wickedly laid to the charge of the People of God called *Quakers*, from which Insurrection, the *Monarchy* men themselves declared when they were to dye, *That we were Innocent*; yet nevertheless, the *Diurnials* and *News-Books* have joyned us together with the *Monarchy* men, in that Plot and Insurrection, and have published us to the Nations as *Plotters*, though we are *Innocent*. And we say, *The Lord forgive them for wronging of us.*

The lying Priests and Professors say, *That we deny the Scriptures, and that we deny the Resurrection, and Christ and his Body, and that we foam at the mouth, and that we bewitch men, and bind Ribband about their Armes;* which are altogether false and lies, and from their Father the Devil, the Author of them, who is out of the Truth, in which Truth we are however scandalized by them, who are of the Father of Lyes. And what evil soever they may bring against us, yet we are in the Truth, and can rejoice; *Praised be the Lord, who lives for ever.*

XXXVII. Concerning Original Sin.

The Devil is the *Original of Sin*, which Christ destroys; God is the *Original of Righteousness*, and Christ is Gods *Righteousness*, which endures for ever; but the Worlds *Original* is the many *Languages* (whose *Original* is *Babel*) which makes Divines (as they call them) with many Languages set a top of Christ: And the *Whore* sits upon the *Waters*, (as its spoken in the *Revelation*) And John saith, *The Waters are Nations, Multitudes, People and Tongues*: which Tongues they call their *Original*. To which *Waters* the *Gospel* must be preached before they can be established.

And ye are to be redeemed from Tongues, and Tongues shall cease, (saith the Apostle) and so from this Worlds *Original*, the beginning of which is *Babel*, and which keeps in *Babylon*, the Saints are redeemed. And this hath been set up as an *Original* among them who are alienated from the Spirit of God, in *Babel*, where the *Original* of Tongues was in the dayes of *Nimrod*, that *Heretick*, who began to build *Babel*.

So Tongues do not make any man a Divine, neither a Minister of Christ, for that which makes a man Divine (as they say) is the *Word* (which redeems out of *Tongues*) which was before *Babel* was, and in the beginning before the *Fall*, which knocks down all that which corrupts mans Nature, and renews again into the *Divine Nature*.

And whosoever are Ministers of the *Word*, and Preachers of the *Gospel*, they are in the Power and in the *Word* which was

before Tongues were ; This Word brings into the Church-Fellowship, which is in God, into which they are not brought by the Worlds Original, which they call the Tongues, which shall cease, and out of whom we are redeemed ; neither do they bring into Fellowship with God, neither into his Worship, nor further than *Babel*, where the Tongues stop.

But who comes to the Word of God and the Gospel, they come to that which was before many Tongues were, and shall remain when they shall all pass away.

XXXVIII. Concerning OATHES.

The Spirit of Christ, the Spirit of the Apostles, of the Martyrs is risen again, which gives Testimony against Swearing and Oathes.

There were no Oathes at all imposed upon Man before the Fall, but only since the Fall, for under the Law after the Fall ; and among the Jews ; Oathes and Commandments were given. To which Christ (by whom the World was made, which was before the Fall, which is the Oath of God, which Oathes in the Fall were Types) who put an end to strife, and brings into quietness and peace, and bindes to God without Oathes, which Christ put an end to.

And, Christ himself, the Oath of God, puts an end to all Oathes, and brings into the Land of quietnes and rest, the Spiritaul Canaan, and puts and end to strife, and destroyes the Devil the Author of strife, he who is the Rest, the Way, Truth and the Life, who brings again to God, and is the Covenant of God in man, hath peace with God, which destroyes that which led from God and from Christ ; and he himself said, *Swear not at all, neither by Heaven, nor by the Earth, nor by any other Oath.* He who restores man into that state in which he was in the beginning before the Fall, who restores into the Image of God. And so in the Restauration there are no Oathes to be used, nor Swearing, according to his own Doctrine ; But Yea, yea, nay, nay, was to be used among men in all their Communications, and what is more then this, is evil ; So that Swearing now is evil. And this is the Doctrine of him who restores People into

into that state in which man was in in the beginning ; who is the Substance, who put an end to *Figures*. And his Disciple *James* in the 5th Chapter of his *Epistle*, who followed his Counsel (who is an Everlasting Counsellor) saith, *Above all things, my brethren, Swear not, neither by Heaven, nor by Earth, nor by any other Oath, lest you fall into Condemnation : but let your yea, be yea, and your nay, be nay.* And this was the manner among them who followed the *Doctrine* and *Command* of Christ in the Restauration, who were buit upon the true *Foundation*, which was first laid in the Primitive times among the true Brethren ; and was publickly held forth which Manner and Custome, *Doctrine* and *Command* of Christ Jesus and the Apostles in the Primitive times, many of the Martyrs followed, held forth, and practised among those who were Degenerated and Apostatized from the Life and Power of Christ and the Apostles, although they profes the Words. And now the Spirit of Christ is risen again, and of the Apostles, and Saints as in the Primitive times, and the Spirit of the Martyrs, who bear witness against all *Oathes* and all sort of *Swearing* whatsoever, that were used among the *Heathens*, *Jews*, and *Apostatized Christians*, both privately and publickly, and bindes to *yea*, and *nay*, in all manner of Communication, as Christ and the Apostles taught, and the Saints and Martyrs practised, knowing, that *whatsoever is more than yea, and nay, is evil* ; and such who *Swear*, are condemned according to Christ and the Apostles *Doctrine*.

So we say again, *That the Spirit of Christ, the Apostles, and Martyrs is risen again, who hath been dead, and is dead, in and among the Apostates, who have the Form, but deny the Power, from whom we have turned away.* But now its risen again, and lives amongst us : *Glory and Honour be given to God through Jesus Christ, who hath restored to the beginning, into the Image of God in which Man was in before he fell, before Oathes were.*

For Example.

Read the Book of *Genesis*, and there you may see that there was no Command given to *Adam* and *Eve* before the *Fall*, concerning *Swearing*, neither from Christ, who Restores Man again, and who puts an END to *OATHES*, before the *Law*, and under the *Law*, and *Prophets* both, whom

whom the Angels (which Iware) worship, for Christ saith,
Swear not at all, who is Lord and Master, so it is better to obey
 him than man, and in all your *Communication* let your *yea, be
 yea*, and your *nay, be nay*; for whatsoeuer is more than this com-
 eth of *Evil*, saith he who restores, even Christ.

And in the second *Example*, consider the Apostles, who did
 according to the Command and Doctrine of Christ, who said,
*Above all things, my Brethren, Swear not at all, lest ye fall into
 condemnation*, Jam. 5. But let your *yea, be yea, and your nay,
 nay, in all your Communication*.

And although there was *Swearing among the Jews, and other
 Nations and Heathens*, before the Apostatized Christians used
 to *Swear*, nevertheless the Apostles and the Brethren obeyed,
 and they must obey the *Doctrine and the Command of Christ*,
 for if *Christ command one thing, and Man another*, It is better to
 obey the Lord Jesus Christ, the Life, who is the Restorer, Saviour,
 and Redeemer, than men.

This is the WORD of the L O R D G O D to you all.

Concerning the W O R D of G O D , and the Original, what it is.

Blessed are all those whose mindes are staid upon the Lord,
 for they shall be kept in perfect peace; so where the mind
 is staid upon the Lord, there is a perfect peace, for it is a whole
 peace which cannot be broken: So here is not only a perfect
 peace, but a blessing; a perfect peace which comes from the
 God of all peace, that bruisheth the Serpents head under your
 feet, (the troubler) and the blessings which comes from the
 blessed God. So all imperfect peace may be broken, that is
 when the mind is staid upon any Creature, or in any Creature
 (and not upon the Creator) or in any outward things. Goods,
 Houses, Lands or Inventions of the Vanities, in the foolish vain
 Fashions, which the Lust of the Eye, and the Pride of Life go into,
 which will defile it and corrupt it, when any of these things
 fail,

fail, and are not according to your mind, it being in them, then
 your peace is broken, and you are crost, and brickle, and envy
 gets up ; so this is not a perfect peace, but is a broken peace,
 and then you have the trouble and not the blessing ; and the rea-
 son is, because your minds are in the Creatures, and the out-
 ward things, and are not staid upon the Creator, where the per-
 fect peace is, and the blessing, where nothing can get betwixt
 you and the Lord. And this is below *Job* to have the mind in the
 Creatures, and visible things, for when you are tried, and Cre-
 tures fail you, you are crost, and troubled, that shews an imper-
 fect state ; for God said, *that Job was a perfect man* : and when
 that the Lord suffered him to be tried, and when that his Goods
 and Houses were thrown down, and driven a way, and servants
 killed, he said, *Blessed be the name of the Lord, for the Lord gave*
and the Lord taketh ; here his mind was stayed upon the Lord,
 and he retained his peace. And when that his Children were
 destroyed, and his wife said to him, *what, dost thou continue in*
thy Integrity still ? Curse God and dye ; he rebukes her, and calls
 her, *A foolish woman* : and said unto her, *Shall I receive good of*
the Lord and not evil ? Naked came I out of my Mothers womb,
and naked I must return again. Here *Job* kept his integrity still,
 and did not all this while offend with his Lips. Now many of
 you who think your selves high, and above *Job*, if that your
 Goods and Children should be after the same manner taken
 away (whose mind is in them) you would be found in a trou-
 bled brickle state, far below *Job*. And when that *Jobs Friends*
 came to reason with him, who kept his integrity, and would no
 way yeeld to them, they called him an *Hypocrite*, and said, he
 denied Prayer, and filled his Belly with *East-wind*, and said,
what shall mortal man be more pure than his Maker ? Shall man
that is born of a woman be just ? God chargeth his Angls with
folly, and the Heavens are not clear in his sight. And these are
 the Scriptures the Priests use to bring against Friends (who keep
 there Integrity) as *Jobs Friends* did against him ; but at the last
 the Lord commanded *Job* to offer a Sacrifice for his Friends,
 because they had sinned, and spoken not right, as *Job* had, who
 was perfect and kept his Integrity. And the Apostle said to the
 Saints, *That he had learned in all conditions to be content.* Mark,
 in all conditions, but this was when he was *Paul*, not when he
 was

was *Saul*, running up and down with his packet of Letters, halling the Saints before the Rulers like a *Paritor*; then he was not content, neither with his own condition, nor others: But when he came to learn of Christ, which destroys the Devil and his works, which teacheth to know all things, then in all things he learned to be content; so that you know that there is *learning, learneth, and learned*; as a Child when he is learning, learneth, and learned is three stัts; so *Paul he had learned in all conditions to be content*; and who was his *School-Master* but Christ, by whom all things were made, *not of man, nor by man* (out of the Truth;) so while he learned of men, and by men, he was not content, neither are any others.

Therefore all are to learn of Christ the Light, the Life, and the Truth, that you may come to that condition, *to have learned in all conditions to be content, and not to trust in uncertain Riches, for they have wings and will flee away*; and so he is never counted a wise man that will put any confidence in that which will flee away from him: for those are the Heirs of the Earth and the World that load themselves with thick clay, that they may set their nests on high; but they that be Heirs of Christ, and of the Power of an Endless Life, trust in the Living God, and come to possess an Everlasting Inheritance of the Power of an Endless Life, and come to increase in the Riches of the Everlasting Inheritance, and there lay up Riches that are Everlasting, which will abide for ever. And so therefore mind *every one Gods word in your Hearts, and in your Mouthes, and obey it and do it*; and be not of them that are saying in their hearts, *Who shall ascend or descend to fetch him from above?* Keep down that fayer under reproof, and then your eares will be open to that which the righteousness of Faith saith, *The Word is nigh thee, in thy heart, and in thy mouth, so thou needest not to say, who shall ascend or descend*, and that was the Word which the Messengers of God preached, and do preach, and rebuke the Gainsayer.

And so all people seeing the Devil hath made the World like a Wildernes, and there is so many wayes in it, that they do not know which way to come out, nor which to follow: Therefore this is my Answer to you all, Take Davids Lanthorn and Candle; you may say, What is that, and where is it? I say it is within you, the Word of God: you may say, People do not

use to carry Lanthorns and Candles in the day time, but in the night.

I say, you be in the Night of Darkness, and therefore the Word is called a Lanthorn and Candle to you, by which you may see the Way of the Lord which is perfect, from all mens wayes which are imperfect ; by which ye may see the path of the just to be a shining Light, from all the unjust paths that be in the Darkness ; for by this Word did *David* come to outstrip his Teachers, who was made wiser then them all, so it will you, if you obey it ; for by this Word he saw Christ, and called him Lord : therefore he loved the Word and hid it in his heart ; for by it he spake so many glorious expressions, which the World since hath turned into Meeter, and made Songs or Ballads of them ; and this was the Word that came to *Abraham*, which made him forsake his National Religion and Worship, and Obey the Lord ; and this was the Word that came to *Jacob* the Shepherd, by which he saw Christ, and Prophesied of him to his Sons on his Death-bed, when he said to *Judah*, *The Law should not depart from betwixt his feet till Shilo came*, (meaning Christ) and the gathering of all Nations should be to him, as it is at this day, the gathering is to Christ, and this was the Word that came to *Moses* the Shepherd, when he was keeping sheep, which he Obeyed, and went to *Egypt*, and brought the Children of *Israel* out of *Egypt* ; by which Word he was made a Minister ; and when the Children of *Israel* were come out of *Egypt* into the Wilderness, told them, *They need not go for the Word beyond the Seas, &c. for it was nigh them, in their hearts and mouths, to obey it and do it.* And this was, the Word that made *Moses* a Prophet, who prophesied of Christ, and said, *Like unto him God would raise up a Prophet, him should they hear in all things :* mark, (in all things) we are to be ordered both inward and outward, for hearing Christ, by whom all things were made ; *And every one that would not hear this Prophet (Christ) should be cut off ;* for how should they continue or reign ?

And this was the Word that came to *Samuel*, and made him a Prophet, who spake to *Ely* the Priest, and reproved his Sons, and the Children of *Israel* : and this was the Word that made *Saul* to Prophesie, and *Balaam*, though they erred from it ; And

this was the Word that made all the Prophets to prophesie, and to reprove the kings of *Israel*, and their Priests, of their Superstition and Idolatrous ways, in setting up Groves, and Images in High places ; and reproved all their Monthly Prognostications, who spoke and acted from them, and not from the Lord.

And this was the Word that came to *Isaiah*, by which he Prophesied of Christ, and of his Preaching, and of his Sufferings, and by which Word he reproved the Shepherds, which were as greedy dumb Dogs, could never have enough, seeking their gain from their Quarter : and by this Word he saw, that all the Children of God should be taught of God, and established in Righteousness and Peace ; and though many tongues should rise up in Judgment against them, yet those that were taught of God should condemn them all, this power should be given to his children. And many weapons formed against them should not prosper, God would restrain them : And also he saw them that were cast out, that trembled at Gods Word, to whom God would appear to their Glory, and to the shame and to the confounding of them that cast them out for his Names sake, as it is at this day.

And this was the Word of God that made *Jeremiah* a Prophet, by which he saw the New Covenant, by which Word he was said to reprove the People and Princes, of the filthy and horrible thing committed in the Land, that the Priests Preached for Hire, and the Prophets prophesied falsely : and for reproving them for their Superstition and Idollatry, they struck him, and put him in the Stocks, and Prison, and persecuted him in the Dungeon, till his Persecutors were carried into Captivity. And by the Word *Jeremiah* saw the number of Seventy yeares of his Persecutors being in Babylons Captivity.

Elijah by the Word was made a Prophet, and by the Word reproved *Ahab* and *Jezebel* for their Idolatry, and worshiping of Images. For which Words sake they persecuted him, and the rest of the Prophets ; and was not he fed of the Ravens by the River ; And did not they seek to take away his Life ; and did not he think all the Lords Prophets had been killed, and he left alone ? yet did not the Lord say to him, he had reserved so many Thousands that had not bowed the knee to Baal ? And *Elisha* the Plowman by the Word was made a Prophet, and forsook his Plough ; and by the Word reproved the Idollatry in his Age of Priests and People. And

And by the Word was *Ezekiel* made a Prophet, by which Word he reproved the Shepherds of *Israe*l, that made a prey upon the people, and taught them for the Fleece ; and by the Word he saw that God would bring the people from them, that they should be made a pray upon no longer; and would gather them from their Mouths, and set one Shepherd over them, Christ, which is witnessed ; and by the Word he reproved false Prophets, that taught for handfuls of Barly, and peices of Bread, and daubed with untempered Morter, and sewed Pillows under the Armholes ; and by the Word he saw the Patern of the Temple, and the return of the Jews.

And by the Word *Daniel* was made a Prophet, and saw Christ and his Kingdom, and how the Saints should take his Kingdom ; and by the Word he saw such that should rise up against the People of God ; and by the Word he numbred the yeares of Christ to his time 499 yeares, and of his, Death and how he should end the Sacrifices ; and how that Christ should bring up Everlasting Righteousness, and put an end to Sin and end the Prophets, and Seal up their Visions.

And by the Word *Micah* was made a Prophet, by which he cryed against the Priests that preached for *Hire*, and the Prophets that prophesied for *Money*, and the Judges that judged for *Rewards*, and such as preached *Peace* to the people, that put in their mouths, (like the Priests in these times) and when they did not, they prepared war against them, and chopt their flesh and, gnawed their Bones, (as the Priests in this day and time have done) but *Micah* saw by the Word that the Sun was gon down upon such Prophets and Priests, and they should have no Vision nor Answer from God ; therefore such are against Revelations and Visions, on whom the Sun is set, and gon down upon, and then the Night comes upon them.

And by the Word was *Amos* the Herdsman made a Prophet, who was a gatherer of Fruits, and likewise all the rest of the Prophets, who spoke forth Divine things and reproved the Superstition and Idolatry in their time and day. And by the Word did all the Prophets speak forth Divine things, which Word brought them into the Divine Nature and Mind, which Word Hammered and Cut down that which corrupted their natures ;

and this was the Word that made so many Fisher-men Preachers of the Gospel, which is the Power of God.

And this was the Word which made *Matthew* the Toll-gatherer, *Luke* the Physitian, and *Paul* the Tent-maker, Ministers and Preachers of the Gospel and Power of God. And this was the Word which made *Peter* to see *Joels Prophesie*, how that *God would power out his Spirit upon all Flesh, and Sons and Daughters should Prophesie, and Young men should see Visions, and Old men Dream Dreams*, and the powering forth of the Spirit upon Servants and Hand-maids, that every one should have somthing to speak to the Glory of God. And now the Priests and proud Prelates, and Bishops, and Popes, though you have made a trade of the Saints words, and the Apostles and Prophets words, and gotten a deal of money by them, (which were fishermen and shepherds words, from the Word) Yet nevertheleſ if a company of Shepherds, Herdsmen, Fishermen, Tent-makers, and Toll-gatherers should come amongst you to Preach, you would say, *Away with these Mechanick Fellows, they have not served seaven yeares Apprentiship at the Colledges, which we have set up to make Ministers ; therefore they are not to set up, because they have not served their Apprentiships.*

What say the Shepherds, Tentmakers, Physitians and Tole-gatheres ? Do you make a Trade of our Friends words, who were of our Occupation, that never served Apprentiships in Colledges, before they spake forth the words you make a Trade of ? what, will you make a Trade of our Friends words, who were of our Occupation ! Away with you to Work, and away with your Colledges : for our Brother *Paul* the Tent-maker said, If you will not work, you must not eat. For, would you own Christ if he had come in your day ? who was called, *A Carpenters Son*. You Popes with your Triple Crowns, and you Lord Bishops with your Coaches and fat Horses, and gorgeous Aparrel, with your Black Coats, and white Coats, and Girdles ; Are you like to entertain him who is called, *A Carpenters Son* ? or to cast him and his mother into the Manger in your Stables ?

This was the Word by which *John* the Evangelist saw Christ, which did enlighten every man that came into the world, and saw how

how he became flesh, and came to his own, and his own did not receive him : but so as many as received Christ the Light, to them he gave power to become the Sons of God ; which all they that are Ministers of the Letter, made by the seven years Colledges, and not the Word, hate the Light.

And by this Word, the Minister of the Word preacheth Christs Word, Life, Death and Resurrection : And therefore as John saith in his Epistle, *That which our Eyes have seen, our Hands have handled, and our Ears have heard of the Word of Life, do we preach unto you ; that which was from the beginning, in the beginning was the Word,* though since the beginning were the words and letters: for the Scriptures of Truth are the words of God, and the words of Christ ; and he that adds to these words (saith John in the Revelations) *God shall add unto him the plagues, that are written in this book.*

So the Word was in the beginning, and Christs Name is called, *The Word of God*, but Christ is neither called Scriptures nor Writings, for Scriptures signify Writings. So, *In the beginning was the Word*, since the beginning were Writings and Scriptures. *In the beginning was the Word*, since the beginning were all false Wayes, false Churches, false Teachers ; and in the Word ye comprehend them all. The Priest saith, That *Hebreo, Greek and Latine* were the Original, the many Languages, and the many Languages began at *Babel*, which *Nimrod the Hunter before the Lord*, (began to build) after God had destroyed the Old World with water : then would he go build a Tower which should reach to Heaven ; then God came down and confounded them into many Languages : so he hunted before the Lord, but the Lord followed him, and confounded him in all his work, as he will do all the Builders that run before him ; and so all the Priest that have gotten the many Languages, which began at *Babel*, they tell simple ignorant people, that they have the Original, and are the Orthodox men, and get in a different habit from them, and say the *Quakers* are a simple people, and despise the Learned Orthodox men who have the Original.

Give ear O people, if these Languages which came up at the confounding of *Babel* are the Priests Original that makes them Orthodox and Divine, then Pilate that crucified Christ was as good an Orthodox Divine as they: for when he crucified Christ he

he writ a Paper in Hebrew, Greek and Latine, and set a top of him, he was as ignorant of Scripture and of Orthodox and Divine matters as you, and you as he ; and the Apostle saith, *That Tongues must cease, then that which makes Orthodox men and Divine, as you say, must cease, according to the Apostles Doctrine* ; and so then Tongues neither are the Original, nor make Orthodox nor Divine ; and Job that gave forth the *Revelations* saith, *That the Whore and the Beast are set upon Tongues, and the Everlasting Gospel must be preached again to all Kindreds and Tongues* ; which were before Babel was, who was the first beginner of Tongues.

Now it is clear that the Gospel must be preached to all Nations and Tongues, and that Tongues are not the Original, neither do they make Divines or Orthodox men ; but it is clear that it is the Word which was in the beginning which makes Divines ; yea, Tradesmen, which are base and contemptible in the eyes of the proud, and them that have gotten Babels Tongues, who are confounded by the ministers of the Word, which was in the beginning before Babel was ; for all the Earth was of one Language and Speech before Babel. And you that call your selves Orthodox men made by Tongues, and say that is your Original, who are so blind and cannot see that there was an Original before Babel was ; for did not Enoch the Prophet, the seventh from Adam, who prophesied in the Old World before it was destroyed, and long before Babel was, concerning the coming of Christ in Ten thousand of his Saints, as in Jude ; and Lamech prophesied in the Old World concerning Noah, and Adam and others might be instanced, before your Tongues which you call your Original were : and so we say that the Word of God is the Original, which doth fulfil the Scriptures, and the Word is it which makes Divines, which is called a Hammer, but it is a living Hammer ; and a Sword and Fire, but a living Sword and a Fire, to hammer, cut, and burn up that which separated and kept man from God, by which Word man is reconciled again to God, which is called The word of Reconciliation ; by this word are men and women sanctified and made clean, and this is the Word that makes both men and woman Divines, and brings them into the Divine Nature, which hammers and cuts down that which corrupted their nature

ture ; and by this Word are they brought into a Divine Wisdom, Understanding, Knowledg, Spirit and Power. And this is the Word that lives, and abides, and endures for ever, by which the Saints are born again of the Immortal Seed and Word of God, who feed upon the Milk of the Word, up into a Divine Life, Wisdom and Understanding, and Divine Nature ; and by this Word they do see all Flesh to be as Grass, and as the Flower of the Field that fadeth ; and the Word of God that lives, and abides, and endures for ever, which is Christ, whose Name is called, *the Word of God.*

And so to Keep the Word of Patience, which is over all the impatient Spirits, and then you will know the Word of Life, the Word of Patience and Word of Wisdom is Everlasting, and abides and endures for ever ; which all they that be in the Letter, out of the Life and Word, have neither Patience to themselves nor others ; for the Word of patieuce, and the Word of Life, which is to be kept in all Tribulations was before Death and impatient Spirits were.

Concerning the Heathen Idolaters naming their Dayes and Moneths.

THE old Pagan-Saxons in their Idolatry, Were the first that brought in the names of the Days, which those called Christians, have retained to this day ; for they adored Idols, and unto them offered Sacrifices, and Worshipped the Planets. See *Vestigians Antiq.* and *Cambdens Brit.*

As touching the Idols which these *Saxons* adored they were divers ; and though they had many, yet severi among the rest, they especially appropriated unto the seven dayes of the week.

That day which is the first day of the week, they worshipped the Idol of the Sun, which was placed in a Temple, and there Sacrificed unto, and to the special adoration of which Idol they gave the name of Sunday.

The second day of the week, they dedicated to the Idol of

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the Moon, and from whence, these called Christians retain the name of Monday instead of Moonday.

The next was the Idol of the Planets, was the Idol of *Tuisco*, who was the first and chieftest man of Name among the *Germans*, unto whom the name of Tuesday was especially dedicated.

The next was the Idol *Woden*, whom the *Saxons* honoured for their God of Battel ; *And after this Idol, these called Christians do yet call the fourth day of the week Wednesday, instead of Wodensday,*

The next was the Idol *Thor*, from whence the name Thursday, is retained, instead of the fifth day of the week.

The next Idol was the Goddess *Friga*, to which Idol they dedicated the sixth day of the week, and called it Tryday ; which is retained to this day.

The last was the Idol *Seater*, from whence is called the seventh day, Satureay.

And as these called Christians, have followed the Heathens Examples in naming their Days, so they follow them in naming their Months ; for the Heathen they called *Mars* the God of Battel, and from thence they called the first Month *March*. And *Venus* they called the Goddess of Love and Beauty, and from thence they called the second Month *April*. And *Maja* a Heathen Goddes's called *Flora* and *Cloris*, were called the Goddesses of Flowers, unto *Maja* the Heathen Idolaters used to sacrifice ; from thence was the third Month called *May* : And upon the first day of the same Month, they used to keep *Floralia* Feasts to the two Goddesses of Flowers (viz.) *Flora* and *Cloris* ; and *Flora* was a Strumpet in *Rome*, that used on the first day of that Month, to set up a May-pole before her door to intice her Lovers ; from whence came May-poles and *May-Day* to be since observed, by these called Christians.

And *Juno* whom the Heathen called the Gooddes of Kingdoms and Wealth, from this *Juno*, the forth Month was called *June*.

And *Julius Cesar* a Roman Emperor, in honour to him, was the fifth Month called *July*.

And in honour to *Augustus Cesar*, an Emperor, was the sixth Month called *August*. And

And four of the other Months are called after the Latine Names, as *September* for the seventh Month, *October* for the eighth, *November* for the ninth, *December* for the tenth.

And one *Janus* a King of *Italy*, was for his wisdom pictured with two faces, whom they honoured as God ; and from this name *Janus*, was the eleventh Month called *January*.

And *Saturnus*, *Pluto*, *Februs*, were called the Gods of Hell, who the Heathen said, had the Rule of evil Spirits there ; and from *Pluto Februs*, was the twelfth Month called *February*. And by all these Idolatrous Names, do these called Christians, call their Days and Months, to this day, which is contrary to the Scriptures, the Prophets and the Apostles.

The *Saxons* also had a Goddes, (whom they sacrificed to in the Month of *April*) called *Eoster* ; hence they called *April*, *Eoster Month*, and hence in procs of time came *Easter*. *Page 135. Camb. Brit.*

Concerning Singing of Psalms.

PSalms began to be sung about three hundred eighty three years after Christ, brought in by *Damasins* Bishop, though not turned into Meeter.

Benedictus an *Abbot* of the Monastery of *Peter and Paul* at *Wirr*, brought with him from *Rome* one *John* the *Arch-Chanter*, who first taught in *England* how to sing in the *Quire*, after the manner of *Rome*. *Act. & Mon. vol. 1. page 164. Anno, 724.*

Laws made by the Saxon Kings in England, concerning singing Psalms.

In the year seven hundred forty seven, at the beginning of King *Edgberrs* Reign, the Synod of Bishops disputed the profit of singing of Psalms in the Church, and made a Decree, that with a modest voice, they should sing in the Church so called.

In the year nine hundred twenty four, King *Ethelstan*, alias, *Aelston*, made a Law that fifty Psalms should be daily sung in the Church, as he called it, for the King.

Beza being much diverted with Poetry, made his pastime to become a part of the vulgar devotion ; hence they have been stiled by some *Geneva-Jigs*. These are the express words of the Injunction, given to the Clergy and Laity by Queen *Elizabeth*.

Item, Because in divers Collegiate, and also some Parish-Churches heretofore, there hath been Livings appointed for the maintenance of men and children, to use singing in the Church, by means whereof, the Laudable Science of Musick hath been had in estimation, and preserved in knowledge ; the Queen willeth & commandeth, that first no alteration be made of such assignments of Living, as heretofore hath been appointed to the use of Singing or Musick in the Church, but that the same so remain, and that there be a modest and distin& Song so used in all parts of the Common prayer in the Church, that the same may be as plainly understood, as if it were read without singing : And yet nevertheless, for the comforting of such as delight in Musick, it may be permitted that in the begining or end of Common Prayers, either at Morning or Evening, there may be sung an Hymn, or such like Song, to the praise of Allmighty God, in the best sort of Melody or Musick, that may be conveniently devised.

A Warning to all to keep out of the Fashions of the World, which lead them below the serious Life ; and not to fashion themselves according to the World.

*F*riends keep out of the Fashions of the World, let not your eyes, and minds, and spirits run after every fashion (in Apparel of the Nations) for that will lead you from the solid life, into a full stomach, with that Spirit that leads to follow the Fashions

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Fashions of the Nations, every Fashions of Apparel that gets up ;
but mind that which is sober and modest, and keep your Fashions ; therein you may judge the World, whose minds and eyes are in that, *what they shall put on, and what they shall eat* ; and Friends that see the World so often alter their Fashions, and follow them, and run into them, in that they cannot judge the World, but the World, will rather judge them : Therefore keep all in the modesty, and plainness, and fervency, and sincerity, and be circumspect ; for they that follow those things the Worlds spirit invents daily, cannot be solid ; and many Fashions might be instanced, both of Hats and Clothes of men and women, that daily are invented, which they that run into them, are near unto the Worlds Spirit, and their eyes are gazing after them, when they should be upon the Lord, from whom they should receive judgment : Therefore all keep down that Spirit of the World that runs into so many Fashions to please *the lust of the Eye, the lust of the Flesh, and the Pride of Life* : And Fashion not your selves according to your former Lust of Ignorance ; and let the time past be sufficient, which you have lived according to the Lusts of men and the course of the World, that the rest of your time you may live to the will of God, taking no thought what you shall eat, what you shall drink or what you shall put on ; therein your lives may judge the Heathens and that you may be as the Lillies ; for nothing you brought into the World, neither any thing shall you take out : and therefore, while the Eye is gazing after every new Fashion, and the mind and desire is thirsting to get it, when it has it, it lifts up its mind, and so brings himself under the judgment of them that be in the sober Life, and of the World also, and to be like one of them : Therefore take heed of the Worlds Fashions, lest ye be moulded up into their Spirit, and that will bring you to slight Truth, and lift up the wrong Eye, and wrong Mind, and wrong Spirit, and hurt and blind the pure Eye, and pure mind, and quench the Holy Spirit ; and through such foolish Toyes, and Fashions, and fading things, you may lose your conditions : And therefore take heed of the World, and trust not in uncertain Riches, neither covet the Riches of this World, but *Seek the Kingdom of God, and the Righteousnes thereof* and all outward things will follow ; and let your minds be above the costly and vain Fashions of attire,

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but mind the hidden man of the bear', which is a meek and quiet Spirit, which is of great price with the Lord, and keep to Justice and Truth in all your dealings, and tradings ; at a word, and the form of sound words, in the Power of the Lord, and Eqnity in Yea and Nay in all your dealings, that your Lives and Conversations may be in Heaven, and above the Earth, that they may preach to all that you have to deal withal ; so that you may be as a City set on a Hill that cannot be hid, and as Lights of the World, answering the equal Principle in all, that God in all things may be glorified ; So that you may pass your time here with fear, as Pilgrims and Strangers, and Sojourners, as having an eye over all things that be uncertain, as Cities, Houses, Lands, Goods, so, as things below, they that possess, as if they did not ; and they that marry, as if they did not ; yet as having a City whose Maker and Builder is God, and a Possession of an Inheritance that will never fade away, in which you have Riches that will abide with you Eternally.

Some QUERIES given forth to the Priests or People to Answer if they can.

1. **H**ave any of you the same Spirit and Power as the Prophets and Apostles had ?

2. Or have you the same Revelation and Inspiration, and Spirit of Prophecie, and pouring forth of the Holy Ghost ; or do you own the pouring forth of the Spirit upon Sons and Daughters, and is not this the last time in which it should be poured out, and the Sons and Daughters should Prophecie, and Old men dream Dreams, and Young men see Visions ?

3. Or have you heard Gods voice, and Christs voice immediately from Heaven, or are you some of them the Lord never sent, nor spake unto ? Answer me these Queries.

4. Do you own that Christ that died at Jerusalem to be the Light that enlighteneth every man that cometh into the world, and are not all enlightened by him either to their Salvation or Condemnation ?

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5. What and where is that which must give the knowledge of God, is it within People or without them? Answer me according to plain Scripture.

6. Do you teach or preach, that whilst a man is upon the Earth, he may be freed from sin, and the body of death, and imperfection, and shall be perfect whilst he be upon Earth; or do you keep People in the state of your Father *Adam* and Mother *Eve* in the Fall, or do you bring them to the state before they fell, and so to Christ that shall never fall, which of these states do you bring them to, and keep your flock in, in *Adam* and *Eve* in the fall, or *Adam* and *Eve* before they fell, or in Christ that shall never fall; you must keep your flock in one of these three states, and which of them is it? Have you brought any of your flock whom you have driven to that condition and state, they need no man to teach them, that is to the anointing in them, the Law in their hearts, whereby they need not say one to another, know the Lord, that is to the Light of Christ that shines in their hearts to give them the Light of the knowledge of the glory of God in the face of Christ Jesus, and how many have you brought hither?

7. What is the Mother of Harlots, and what is the Beast she rides upon, and what are the People, Nations, and Multitudes, and Tongues the Whore sits upon, and what is Mystery *Babylon*, and what is the Woman that went into the Wilderness, what was her time she was to be there, and what is the Beast and Dragons Worship, and what is a Will-worship, and what is it to worship Angels, and what is that which leads Nature into its Course, and so to the glory of the first Body, and what is the glory of the second Body, and what is that which leads Nature out of its Course, and so sets the whole Course of Nature on Fire?

8. What is the ground of that which keeps in good manners, and what is that which corrupts them, and what is the Righteousness the World is reproved off, and what are the Judgments, and what is that which leads the Saints into all Truth, and hath every one the Spirit of God; and whether bowing, bending, doffing hats, scraping, cringing, saying *you* to one, be the honour that comes from above, or what is it, and whence comes it, and whether this before mentioned do not stand in that Nature,

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part and principle, which is on fire, if it hath not these things, and therefore whether or no these things do proceed from that which leads Nature into its Course, or out of its Course, and what is it that defaces the glory of the first body?

9. Whether or no you own Trembling and Quaking at the Word of God?

10. Seeing you look upon your selves to differ from many, and to be above them, let us see wherein, and in what it is manifest?

11. What is self-Righteousness, and what is Man's Righteousness, and the Righteousness that is as filthy Rags, distinguish these one from another, or whether they be all one, for our Righteousness is that which was before *Adam* was, whom ye in scorn calls Quakers?

12. Whether ever any came to see so far as *Balaams Ass*, who saw the Angel of the Lord?

13. What are the Graves, and the Tombs, and the Sepulchres, and the Fowls of the Air, and the Nests they sit in, which Christ spake of? Answer.

14. Whether or no to pay Tythes or receive Tythes, is not to deny Christ Jesus to be come in the flesh, and to deny Christ to be offered up, the offering once for all; and was not theirs of the Tythes a heave-offering, and was not that Offering to be ended by Christ offering up himself, and had not the Priests a Commandment to take Tythes of the People, of their Brethren, and do not you transgres the Law of God which take them of those you do not call brethren; and was not the Widows, Fatherless, and Strangers to have a part of the Tythes, and was every Priest and Levite, and them that was to have a part of them, to have a particular Tythe-Barn, and was Tythes to be sold, and was there any Impropriators, and whether they do not hold up the Priests of the Jews, and their Law and Commandments, that take Tythes and give Tythes, and so denyes Christ the Priest, in holding up the Jews Priests.

15. And whether or no *MELCHISEDECK* did take Tythes of all other Nations that were under him, or any other Spoil, but once of *ABRAHAM*, and whether he had a Command for doing it, or whether it was an Example?

16. And

16. And whether the Jews did take Tythes of the Canaanites, or any of those Nations that lived among them, or of any People where ever they came, that they had the power over, that was not of them ?

17. You that speak so much of Christs Reigning, whether or no Your Swords are beat into Plowshares, and your Spears into Pruning-hooks, that you do not learn War any more ; that Nation shall not lift up a Sword against Nation ; And whether or no this Ministrition should be amongst Christians, seeing that it was Christs Doctrine, That they should love one another, and love Enemies ; And he bad Peter put up his Sword : And the Apostle said, Their Weapons were Spiritual.

Secondly, Doth not Peter say, That the Heavens must receive Christ Jesus until the time of Restitution of all things, which God hath spoken by the mouth of his Prophets since the World began, Act. 3. Now do you look at restoring of things, then by what doth Christ restore, whether by his Light and Power within People or without them, seeing the sin is within them, and whether or no Christ doth not remain in the Heavens untill all things be restored ; and whether or no Christ doth not now Reign ; and whether or no he is not restoring ; and then by what (as I said before) doth he restore seeing he is in the Heavens, and must remain in the Heavens until all things be restored, and whether or no some was not restored, when they sate in the Heavenly places in Christ Jesus, Ephes. 2. And whether or no he that remaines in the Heavens, be not also manifest in man, that is restored and lives, and walks, and reigns in him ?

Answer this you that talk of a Personal Reignt.

18. What is that Voice of Christ which his Sheep hears and knows from all false Voices , and all that hear cannot endure any more to hear the Voice of a Stranger, Hireling or Thief ?

19. What or where is the Word that People shall hear behind them, saying, This is the Way, Walk in it, when they turn to the right hand or the left ; or what the Word of Faith that none needs to say, Who shall ascend to Heaven, or into the depth to seek.

Christ,

Christ f. om above or below, but was nigh in their hearts ; and
Is not the same now ?

Answer in Writing the thing Queried.

G. F.

C O N C E R N I N G T H E S C R I P T U R E S.

WE Witnes the Life thereof, and by the same do we witnes the Scriptures to be Truth , and serviceable in its place, and was written for our admonition upon whom the ends of the World is come, *1 Cor. 10.11.* And to us it is given to know, but to the World in *Parables*, *Luke 8. 10.* And he that would go about to unfold the *Parables* to the dark mindes, by the Serpentine Wit and Imagination, he must be kept out of the Scripture, and he who takes the Scriptures and makes a Trade of them, professing to interpret them, and so gets a living by them, which was spoken forth freely, he is a deceiver and must be shut out of the Scripture ; and who reads or takes the Scripture to talk or discourse of, and is ignorant of the Life, must be kept out of the Scripture ; for all those runs in with their Scripture Wit and Imaginations, wresting them for their own ends, adding and diminishing to their own destruction, and so he must be shut out of the Scripture ; for hence arises all these Sects and Opinions in the World, running into the Scripture, with their Wit, Imaginations, and dark mindes, one imagining one way, and another,another way, and one of this opinion, and another of

of that opinion, but opinions are no assurance, but are fallible, and every one out of the way, because they want the Life which is the Mystery ; and this is the difference between all Sects and Opinions, and the infallible Truth ; and so they come not in by the door but are climbing up another way, and so are shut out of the Kingdom ; but the same which gave them forth, the same can open them, and to it they are no Mystery nor Parable ; nor needs any meaning ; *John 10. 1.* for they are of no private interpretation, nor came they in the old time by the will of Man, but holy Men of God spake as they were moved by the Holy Ghost, neither can the will of man open them, *2 Pet. 1. 20,* but the same which spake them forth, the same *21.* can open them, and speak them forth freely, so let him that hath a dream tell a dream, and he that hath my Word, let him speak my Word faithfully.

What is the Chaffe to the Wheat saith the Lord ? So he that hath the Letter, let him speak the Letter, and he that hath the Life, let him speak the Life : What is the Husk to the Kernel ? And what should Swine do with *Jer. 2. 28.* Pearls, whose Life is in Husks, and there they *John 1. 1.* feed ? He that can receive, let him ; the same which gave it forth, the same can open it : And he who saith the Letter is the Word, is a deceiver, and erres, not knowing the Scripture ; for the Scripture saith, *In the beginning was the Word, and the Word was God, John 1. 1.* And the Word of the Lord came to the Prophets, and they spake from the Word of the Lord, *Jer. 2. 1.* And the Word became flesh, and dwelt among the Apostles, and they saw the glory thereof, as the glory of the only begotten Son of the Father, full of grace and truth : And the Word is quick and powerfull, sharper than a two-edged Sword ; and the *Jer. 2. 4, 8.* Word is immortal, and this, the Apostles, in *Ezek. 1. 3.* whom the Word dwelt, bore witness of, and *John 1. 14.* hath left it upon record, and we witness the same *Rev. 19. 13.* the Word is the same which was, is, and is to be *Heb. 4. 12, 13* for ever, and who putteth the Letter for the Word is blind, and putteth the Shadow for the Substance, and must be shut out of the Scripture. And he who saith the Letter

is the Light, is in darkness, and erring, not knowing the Scripture, which declareth of the Light, which John came to bear witness of, who was not the Light, but testified of the Light, Which was the true Light which enlighteneth every one that cometh into the World. He was in the World, and the World was made by him, and the World knew him not, nor knows him not; and he came unto his own, and his own received him not, but as many as received him, to them he gives power to become the Sons of God, John 1. 6, 7, 8, 9, 10, 11, 12. And this we witness, and by the same Light do we discern and testify against him to be in darkness and blindness, and is a deceiver, who putteth the Letter for the Light, and so draws Peoples minds off from the Light within them, to the Letter without them, seeking the living among the dead, thinking to find Life in the Letter without them, as the Pharisees did, and will not come unto Christ that they might have Life, John 5. 39, 40. and so they must be shut out of the Scripture as the Pharisees were; and he also

that faith the Letter is the Rule and Guide of Luke 1. 73, the People of God, is without, feeding upon & 19. 15. the husk, and is ignorant of the true Light John 16. 13. which was before the Letter was, which all the Rom. 18. 14. Children of God were and are guided by, and spoke and speaks the Letter from, which was before the Letter was, and with this the Letter witnesseth; and who is guided by this cannot walk contrary to the Letter, nor deny it, but they know how to use it in its place, and see in what condition it was spoken, and it witnesseth with them both in words and actions, and they that have this, have and need the mystery within, though they cannot read the Letter without, nor ever learned, as it was with Christ, which confounded the Scribes and Pharisees; and they

Mat. 11. 15. who are never so learned without, and can Mat. 13. 11. read and understand all Tongues and Languages without, and doth not read the Scripture within, only feed upon the Husk, and are ignorant of the Life which is the Mystery, which is hid from the wise and prudent, and revealed unto the ignorant, as it was from the Scribes and Pharisees, and high Priests, and was revealed to those whom they counted ignorant, and cursed, and knew not the Law, John 7. 48, 49. And

And they who take the Letter to be their Rule, cannot walk according to it, because they are ignorant of the Light, which opens and leads into the Life which they who speake them forth lived in, but drunkards, and swearers, and proud, and wantonesse, and covetoues lustfull enveons ones, and all manner of unrighteous persons will take the Letter to talk of and say it is their Rule and Guide, but are out of the Life thereof, and so by it are condemned ; and those are the Swine that are feeding upon the husk without, *Luke 15. 15, 16.* and have gotten the form but are out of the Life and Power, and put the shadow for the substance, and so lives in darknesse, and knowes not whether he goeth, but they that read with the single-eye may understand, for the Scripture is within, and was read within before it was read without. Now, silence all the Study and Wisdom of Man.

Concerning BAPTISM.

The *Baptism* we own, which is the *Baptism* of Christ, with the Holy Ghost and with fire, but we deny all other, for there is but one Lord, one Faith, one Baptism, one God and Father of all, and they who would have one Baptism outward, and another inward, would have two Baptisms, when the Scripture saith the Baptism is but one, and *Mat. 3. 11.* whosoever hath the Baptism outward, are the *Ephes. 4. 5, 6.* same they were before ; but the Baptism of Christ makes a new Creature, and this I witness, for I received water upon my face, as my Parents told me, *1 Cor. 12. 13.* which they called Baptism, but I grew up an *Rom. 6. 3.* Heathen, as all other Children do, and no New Creature, though my Parents were counted Believers among the World and their Priests ; but now I witness the Baptism of Christ, by one Spirit, into *1 Cor. 12. 13.* on Body ; and now I witness a New Creature, *2 Cor. 5. 17.* Old things are past away, and all things become New. And now I see the other to be formal imitation, and the Invention of Man, and so a meer delusion, and all are Heathens and no Christians who cannot witness this Baptism ;

Mat. 15. 4. who can witness this denies all other ; for the Scripture saith, the Baptism is but one, and who can witnessse this are Believers, but who cannot witnessse this are no Believers and so it is that water or no water availeth nothing but a New Creature ; for all by nature are the children of wrath, and except they be born again they cannot enter ; and as for the Baptism of water which the Apostles used it being a figure for its time, the power went along with it, and the Disciples received the Holy Ghost when they were Baptized, but none can witness this, who sets themselves of acting or imitating the Apostles, and so takes it up by imitation, and their ground is the Letter, and are not guided to it by the same Spirit which guided the Apostles, and so they are the same after water as before, and so now water or no water availeth any thing, but a New Creature ; for Water was but for its time, though many in darkness have now got the Form, and are groping in it for Life, but wants the Life and Power, and lo from such turn away.

Concerning the L O R D S S U P P E R.

John 6. 54. The Supper of the Lord we own, which is the Body and Blood of Christ, which the Saints fed upon, and this is Eternal Food and Life, and here *55, 56, 57.* they all feed upon one and are of one heart and *Acts 4. 32.* one mind ; and here is pure and Eternal Union *1 Cor. 10. 16.* and Communion, and this is not Carnal but Spiritual, for Saints are Spiritual, and their Communion is Spiritual and Eternall ; and this we witnessse, who are of one heart and one mind, who are in the new Covenant, and herein we discern the Lords Body, and here all drunkards are shut out, and all lyars, adulterers, proud, covetous, lustfull, and envious ones, and all back-biters, revilers, extortioners, and all deceitfull and unrighteous persons are shut out of the New Covenant, *1 Cor. 6. 9, 10.* and are with-out feeding upon the husk and shadow, which is carnall, for the bread which the world breakes is carnall and naturall, and only feeds the outward carnall body, and goeth into the belly, and so passeth out into the dunghill ; and lo likewise the Cup which they drink, and so the Communion

nion and Fellowship of the World passeth away ; but this is no nourishment to the Soul, but still the Soul lies in death, and here is no Communion, but natural, outward and carnal, of several minds and hearts, full of filthiness, and uncleanness, which is the Table of Devils, eating and drinking their own damnation, *not discerning the Lord's Body*, which is Spiritual, which the natural man discerns not. And here stands the Worlds Communion and Fellowship, *1 Cor. 10. 21.* which is carnal ; and cross but their carnal *1 Cor. 11. 29.* wills, and it is turned into envy, and for earthly trifles they will go to Law, and cozen and cheat, and defraud one another for earthly trifles, and like People like Priest ; but if they lye in wait for revenge of one another, then they will not take their Sacrament, *as they call it : 1 John 3. 17.* And here the Devil hath a great hold, for he that envies is a murderer ; and here is the difference betwixt the Worlds Communion, and the Saints Communion ; Life and Death. *For to be Carnally minded is Death, but to be Spiritually minded is Life.* *Rom. 8. 6.*

And here they are without, feeding upon the Husk and Shadow without, and would destroy the Life and Substance, where it appears, both Priest, People and Rulers, and so have a Form of Godliness, and denies the Life and Power, *From such turn away ; For it is meer delusion,* *2 Tim. 3. 5.* to take the Shadow for the Substance.

Concerning P R A Y E R.

The Prayers of the wicked we deny, and God denies, for it is abominable, *Prov. 15. 8.* for Cain the wicked one, who was out of the commands of God, *Gen. 4. 3, 4, 5.* who was the first birth, he offered up a Sacrifice of the earth, but God had no respect to it ; but Abel the second birth, who was the Righteous, his Sacrifice God had respect to ; so the Prayers of the Faithful and Righteous God doth accept, and they availe,

1 Pet. 3. 12.

Jam. 5. 5, 6.

Pro. 15. 8, 29.

avail ; and what comes from his own, which is the second-birth, his own is pure, and what comes from it is pure, and God who is pure, doth receive that which is pure, but he receives nothing which is polluted or unclean, for he is of *purer eyes than to behold iniquity.* For his Sacrifice must be without spot and blemish, and that which comes from an unclean heart is spotted and defiled and unclean, for nothing that is pure can come forth of an unclean Vessel ; but who can witness the second-birth, and that the Seed of the Woman hath bruised the Serpents head, which is the first Promise, and faith which purifieth the heart, then that which comes out is pure, proceeding from a pure single heart, and this prayer God receives, and he hath respect to it, and this we owne and witnesse and this comes from the second birth, which is pure, for the first birth is unclean, and out of the Command of God in the fall, in the wrath, in the peevishnesse, and perversenesse, *Cain-like*, and the seed of the Serpent is first in every one, and rules the head, but the Promise is, *The seed of the Woman shall bruise the Serpents head*, so you who are not come to this are still in the fall, and are not come to the first Promise ; so all your self-acting and imitating, thinking to merit with your prayers and praises, singings, and duties, and worships, and traditions, which are all in vain and you are sacrificing to an unknown God, a Sacrifice of the earth from the first nature, which God hath no respect to, and the flaming Sword is set against that to keep from the Tree of Life, for both drunkards, and swearers, lyars, proud, covetous, and all manner of unrighteous persons are offering up sacrifices, and are in their formal Worships and Duties, thinking that is sufficient to pacifie for their sins, and yet doth not repent, but saith the Lord, *Bring no more vain Oblations, away with your New Moons and Sabbaths, they are an abomination, and my soul loathes them, When you spread forth your hands I will hide mine eyes from you, yea when you make many Prayers, I will not hearken ; your hands are full of blood : Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil learn to do well.*

well. So it is the Heart the Lord requireth, *Prov. 23. 16. Jer. 29. 12, 13.* And, *Where your treasure is, there your heart will be also, Mat. 6. 21.* And saith the Apostle, *We know not how to pray as we ought, but as the Spirit maketh intercession with sighes and groans, Rom. 8. 26.* And this is more acceptable to God from an honest single heart, than the long Prayer of the Pharisees.

Concerning the MINISTRY.

The true Ministry of Christ we own and witness, and the Ministers and Messengers of Christ we own and witness, but those who have gotten the Letter and Form to Trade with, which was spoken forth freely, and denies the Life and Power, those we deny, their Ministry, and all those who go to get humane Learning, and a certain years as it were serving a Prentiship, pretending to study Divinity, and when their time is expired, they go among ignorant blind People, and gets a certain place, and certain wages, and so sells that which they studied and got into the brain, and those which receive it, gets it into the brain, and so they live upon dust which is the Serpents meat, feeding upon the Tree of Knowledge both Priest and People, *Mic. 3. 10.* death feeding death, and with the notion begets into the notion, and feeding the carnal mind with the carnal letter ; and this is the cause why drunkards, swearers, lyars, proud, covetous, envious, wrathful and contentious ones, and all unrighteous persons, hath gotten the Letter to talk of, or discourse of, though in the Ale-house, or Tipling-house ; but this Ministry works no Reformation, only hath the Form, and leads into the Form, and denies the Life and Power, which is neither to be bought nor sould for money ; so from such we turn away, who come by the will of Man, are approved by the will of Man, and are upheld by the will of Man, and not by the will of God : And their Call and Ministry we deny, which is immediate, and formal imitation, and the invention of Man, and so mere delusion, and this is the cause why the Land so overflowes with iniquity, and all manner of ungodliness, and no better Reformation wrought amongst them, their Ministry is so dark, and dead, and cold, and yet the Land full of Teachers,

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and yet the People lost for want of Teaching, Jer. 23. 29, 30, 31, 32. and so they spend their money for that which is not bread, and their labour for that which profiteth not, Isa. 35. 2.

But who can witness an immediate Call by God, from their outward Callings and Countries, Lands, Livings and Possessions, into several Countries, to preach the free

Mark 16. 25.

Amos 3. 7, 8.

Am. 7. 14, 15.

Gal. 1. 11, 12.

1 Cor. 1. 17,

18, 19, &c.

Chap. 2.

2 Pet. 1. 21.

Act. 2. 4, &c.

Gospel as they had received it, by the immediate inspiration of the Spirit, and speakes it forth as they are moved by the holy Ghost, and as the Spirit gives them utterance freely, as they have received it freely, by which Ministry many are convinced, and as they abide in it are converted, as many in the Nation can witness to the honour and glory of God, who are now New Creatures ; and this Call we own and witness, and this Ministry we own and witness, which is immediate, and stands in the Will of God, and such covets no mans silver nor gold, neither could be hired to a certain place, but travels from place to place, and hath no certain dwelling place ; and such are the true Ministers of Jesus Christ, who make the Gospel free and without charge ;

Acts 20. 33. and this we own and witness, and for the testimony of this true Ministry, some of us are imprisoned, some stoned, some stocked, whipped and shamefully entreated, as Vagabonds, and Deluders, and Wanderers, and raisers of Sedition, and pestilent Fellows, and esteemed not worthy to live in the Nation, both by Priest, and People, and Rulers, who are out of the Commands of God, and are Vagabonds and Fugitives from God, who go in the way of Cain, to envy and murder the Innocent ; and because we declare against all who come not in by the door, but seek to climb up another

Act. 24. 5, 6. way, by their study, inventions, and Serpentine Wisdom and Knowledge, and so are Thieves and Robbers ; and those are they which are now so set up and extoll'd in *England*, with great Augmentations and Benefices, by the arm and will of flesh, now heads of *England*, and such Ministers and their Ministry we deny, for the hand

Act. 22. 22.

Witnes the

Town of

Cambidge,

the Wel-head.

hand of the Lord is against such, John 10. 1. But this which we own is no new Call, nor new Ministry, but the same which was with the Prophets and Apostles : And all who God sent witnessed, and here is the difference of the Ministers of the World and the Ministers of Christ, the one comes by the will of Man, the other by the will of God ; and the one is upheld by the will of Man, the other by the will of God, contrary to the will of Man ; and the one of the Letter, the other of the Spirit; the one hath the Form and Shadow, and the other the Life and Substance ; and the effects and fruits of their Ministry makes them manifest ; but from such turn away, 2 Tim. 3. 5. who have the Form, but not the Life and Power, for they are meer deceivers, and witches, bewitch people from the Truth, holding forth the Shadow instead of the Substance ; and what is the Shadow to the Substance ? or what is the Chaffe to the Wheat ? *He that hath an ear to hear, let him hear and understand.*

Concerning MAGISTRACY and GOVERNMENT.

Magistracy and Government we own in its Place, for while there is *Transgression* there must be a *Law*, 1 John 3. 4. and while the Devil hath power over man, there will be *Transgression*, so the *Law was added, because of Transgression*, Gal. 3. 29. and the Devil was the cause of it ; so there must be a *Law* without, to keep those who are without the *Fear of God* in subjection, else they would destroy one another, and *Cain* would destroy *Abel*, for this is the Devils work ; and so for this end was the *Law given forth, to curb evil doers, and to preserve and encourage them that do well*, 1 Pet. 2. 14. And it was according to that in the *Conscience, just, holy, and good*, according to the *Will of God*, and serviceable in its place. And true *Government*, according to the *Law of God*, is serviceable in its place : And all *Magistrates who fear God, and hate covetousness*, and are guided by the *Light of God in the Conscience*, and executes the *Law in its place*,

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Rom. 7. 14..

Rom. 4. 15.

Rom. 8. 1.

Gal. 5. 23.

Rom. 8. 8.

with-

2 Sam. 23. 3. place, without partiallity or respect of persons,
 Pro. 28. 15. and such are serviceable in their place, and this
 16. we own; and honour, and are subject to for
 Pro. 25. 28. Conscience sake ; but the righteous are from
 Pro. 29. 10. under the outward Law, for they are a Law unto
 Isa. 14. 15. themselves, neither is there need of any Law
 James 2. 9. amongst them who walk not after the flesh, but
 after the Spirit ; for against such there is no Law.
 but he that walkes after the flesh cannot please God, neither know
 how to Rule nor Govern, who cannot witness his own Will,
 subected by the Law of God in the heart, but is guided by his
 own will, and stands in his own will, and such wink at deceit,
 and rule with partiallity and respect of persons, and so trans-
 gresseth the Law of God, which respects no mans person, and
 also gives forth Lawes in his own will, which takes hold of the
 righteous, persecutes the righteous, and coun-
 Hos. 4. 18. *tenances and encourages the Heathen, who*
 know not God, so Cain slayes Abel within
 them, and they suffer Cain to slay Abel without them ; and
 the wicked and ungodly have more Liberty in the Nation than
 the righteous, and so the Land abounds with iniquity, oppres-
 sion and treachery, because such corrupt Magistrates wink at de-
 ceits for carnal ends, and upholds iniquity and oppression, and
 tread Truth under foot ; and this is the cause why the Land
 so abounds with all manner of ungodliness, and deceit, falsehood,
 tyranny, oppression and persecution, and yet full of Magis-
 trates and Officers ; and corrupt Magistrates put corrupt Ma-
 gistrates in Office, and so they bear with, and wink at one anoth-
 er, and feeds and nourishes up deceit amongst them, unless they
 cross one anothers will, and then they are as much in deceit on
 the other side, seeking and perverting the Law for revenge, and
 such as these upholds these corrupt Ministers, and false Pro-
 phets which the Nation swarmes of, and they can have a Law
 to maintain their deceit, and uphold them in oppression, and so
 the Beast upholds the false Prophet, and they
 Hester 3. *combine together against the simple ; and so*
 Dan. 1. 3. *the Law is made a stalking-horse to deceive the*
 Isa. 23. *simple, and they will pervert and wrest the Law*
 Isa. 5.27, 28. *out of its place, and act contrary to their own*
 Law

Law against the righteous ; and such *Magistrates* *Psal. 82.1,3.*
and such Government we honour not, but
 deny, and testify against it as the prophet of God alwayes did,
 for by such *Magistrates* and *Government* did the Righteous ever
 suffer, and for the same testimony of a pure Conscience, I have
 and do suffer by such corrupt *Magistrates*, and hundreds more
 in the Nation, who are redecined out of *Trans-*
gression, who walk not after the flesh, but after the Zeph. 3. 3.
Spirit : And Haman who stood in the cor- Hos. 4. 18.
rupt will, would have destroyed Mordecai, be-
cause he crossed his will, and could not bow to him ; and also
Pharaoh and Nebuchadonzer, and Herod who headed John who
stood in their own wills, but the hands of the
Lord they did not escape. And so corrupt Mar. 6.17, &c
Magistrates say we deny all Magistracy and Hest. 3. 8.
Government, as Haman did, but Christ comes
to fulfill and end all outward Lawes and Government of Man,
and he himself will Reign ; for as Truth and Righteousnes
growes, the Law is fulfilled, and passeth away, and the Lyon
and the Lamb lye down together, and this is the cause why cor-
rupt Magistrates beat down the Truth as much as they can,
and so to uphold themselves ; but God will deliver his own, and
Pharaoh will he plague and confound ; but such Magistrates as
are guided by the Light of God in the Conscience, and Rules
and Governs by it without partiality, or respect of persons, in
singleness of heart, discharging their Consciences before the
Lord, and executing the Law in its place, and
such Magistrates, and such Government, we Rom. 13. 3, 4.
own and honour in our hearts, for such are a
terror to evil-doers, and for the praise and encouragement of those
that do well : and such bear not the Sword in vain, but stand in
the Will of God, which is crost to their own wills, and they
Rule for God and not for themselves ; and this Government is
of God and not of Man, nor after the will of Man, neither takes
hold of any tender Conscience, nor oppresses it, but stands in
the place where it is set ; and some such Magistrates there hath
been in the Northern parts of this Nation, who witness the
Law of God set up in their hearts, and feared God and hated
covetousnes, and testified against those who did not ; and so

corrupt Magistrates sought to put them out, so let all who are single-hearted judge who are destructive to true Magistracy and Government.

Concerning SUPERIORITY, and HONOUR, BREEDING and MANNERS, also of the Word THOU to any single Person.

In the beginning when God made, Man, he made him to be Lord over all creatures, *Gen. 1. 26, 27, 28.* but not man to be Lord over man : Yet he was to be servant of God, and when he had disobeyed the command of God, God, spoke to *Adam*, and *Adam* spoke to him, and God thoued *Adam* and *Adam* thoued him, and here was the plain language betwixt God and *Adam*. And when God appeared to *Moses* in the Bush, God thoued *Moses*, and *Moses* thoued him ; and this was the plain language which ever passed betwixt God and his people in all Ages : and thou that disdains to be thoued, would exalt

Exod. 4. 10, thy self above God, who thou God in thy formal prayers, and scornes to take it thy self ; therefore thou must come down as *Lucifer* did :

but it is *Lucifer* in thee that is exalted, who must not be honoured, but must be cast down into the pit, and it is he who is head in man, who would be honoured, and would be superior, and would be above God, and calls this

2 Thes. 2. 4. Manners and Breeding to bow to him and honour him, and he hath vented wayes whereby he

is honoured and exalted and worshipped, and he calls this Manners and Breeding, and who can honour him the most, and exalt him the highest, those he faith is the best bred, and of the best breeding, and those he calls Noblemen and Gentilmen, and the other he calls Yeomen and common People, and Inferiors, though they all honour him, but they observe it not so much as the other ; but their mindes is more set upon the Earth and Earthly things, to get wealth and riches, and those he calls prudient carefull people ; but he that seeks preferment in the world, and would be exalted and set up, seek to get his breeding

ing in as excellent manner as he can that so he may get in favour
with *Lucifer* that sits in the Courts and high Places ; and so
long as he pleases *Lucifer* he will set him up ; but both he and
Lucifer must be cast down into the pit together *Obad.* 3, 4.
and here is the ground of the worlds Superiority, Nobility, Gen-
tility, Honour, Breeding and Manners ; and here they Lord over
one another by their corrupt wills ; and here is the ground of all
Tyranny and Oppression, Rackings and Tax-
ings, and Wars, and Imprisonments, and Envy, *Jam.* 4. 1, 2, 3.
and Murder, and the Persecutions of the righ-
teous ; all arises from proud *Lucifer*, the Lust in man, who
would be honoured ; and all this is in the Fall and under the
Curse ; but *Mordechai* could not bow to him in *Haman*, and
therefore he sought to destroy him, and informed the King a-
gainst him, and all the Jewes in the Nation, and said they were
a scattered people, and their Lawes were diverse from all people,
neither did they observe the Law of the King ; then he set up a
paire of Gallows for: *Mordechai*, *Esth.* 6. 1, 2. but *Haman* was
hanged on his own Gallows, and is cast down to nothing, and
Mordechai is exalted in his stead : so there is a time that *Mor-
dechai* is despised and *Haman* exalted ; and there is a time that
Haman is cast down and *Mordechai* exalted: and there is a time
that *Esau* reignes over *Jacob* ; and there is a time that the Elder
serves the Younger : *Gen.* 25. 3. and there is a time that *Pha-
roah* rules and oppresses the *Israelites* ; but there is a time of *Is-
raels* deliverance, and *Pharoah* drowned in the Sea, *Exod.* 11. 9.
So there is a time that *Antichrist* sits in the Temple of God as God
and faith he is God, 2 *Thef.* 2. 4. and Christ lyeth low in the
Manger : but there is a time that he must be cast into the Pit,
Rev. 19. and Christ alone exalted. He that can receive it let him.
But in all Ages the children of God could not bow to *Lucifer*
nor his Image ; and this was the cause why *Shadrach*, *Mesech*,
and *Abednego*, was cast into the fiery Furnace ; *Dan.* 6. and
this was the cause why *Daniel* was cast into the Lyons den, but
by the hand of his God, whom he alone worshipped and hon-
oured, he was delivered and exalted, and his Adversaries cast
down in his place : and this was the cause wh^y the Prophets
were always persecuted and imprisoned, and the Apostles,
Acta 7. verf. 6. who came to turn the World upside down ;

and

And this is the cause now why the Ministers and Messengers of Jesus Christ are imprisoned, stoned, strocked, whipped, and shamefully entreated, whom the Lord is pleased immediately to call from their outward Callings, and Countries, and sends them abroad into several Countries to preach his Name, no more after the flesh, but after the Spirit ; and who knows him, must know him no more after the flesh, but after the Spirit : And those come to turn the World upside down, being crucified to the World, and the World to them ; and these cannot honor Lucifer, nor bow to Lucifer, nor worship his Image, though there was a time when they did, but that was done in Egypt, when they knew not God, but now Lucifer and his Image is cast down, and Christ alone exalted, and the pure and perfect Law is witnessed, which respects no mans person, but God alone honoured and exalted, and this we witness : For amongst us there are no Superiours after the flesh, but Christ is the Head, and all the rest fellow-servants : And he that would be the greatest should be the least, and he that respects persons commits sin : And the Angel would not suffer John to bow to him, but said, he was his fellow-servant ; and this we witness, who are redeemed out of the Kingdom of the Devil, from amongst the Children of this World into the Kingdom of the Son, who are crucified to the world, and the world to us, by the Spiritual Cross of Christ in which we joy and glory, amongst whom there is no partiality, nor respect of persons, but all in union in one, though ten thousand ; and here God alone is King, and he alone is honoured, exalted, and worshipped, no more after the flesh, but after the Spirit ; for we have no other God in whom our hearts delight ; and here proud Lucifer, and his Image is cast out, and here all his honour is thrown down, and his breeding, and manners, and fashions, and customs, and words, and wayes, and worships, which are after the flesh, and not after the Spirit, whereby he sets up himself, and causeth his Image to be worshipped ; and this is the cause he rages in his Kingdom,

dom, wheresoever we come, and saith we are destructive to all Superiority, and Magistracy, and Ministry, and Honour, and Breeding, and Manners, and turn the world upside down; for he knowes where Christ comes, he comes to take his Kingdom from him, and cast him down into the pit, and there he must be tormented quick, and all who bears his Image or his Mark; and these are some of his marks, which he calls Nobility, Gentility, Honour, Breeding, Manners, and Civility.

But true Nobility we own, the Seed of God is noble wheresoever it is born up, and who can witness to the head of the Serpent bruised, and the Seed of God born up to reign and rule, there is true Nobility, there is true Gentility, no more after the flesh, but after the Spirit: and this is to be honoured, for honour is due to this both in Magistrate or Minister, Fisherman or Plow-man, Heards-man or Shepherd, wheresoever it rules without respect of persons, and bear fear to whom fear, and honour to whom honour; and this is no more after the flesh but after the Spirit: And here all the true Prophets of God were Noblemen, and Gentlemen, sprung of the Noble Seed, though of the Nobles and Great ones of the Earth, they were disdained and reproached, because according to the world, they were of lower degree, some of them Plow-men, some Heards-men, some Shepherds, and therefore they persecuted them, and destroyed them, yet they were gentle and bore all. Christ was Noble, sprang of the Noble Seed, though of the Great ones and Nobles of the Earth he was disdained, reproached, and scorned to be the King of the Jewes, because, according to the World, he was of low degree, and supposed to be a Carpenters Son, so they spit upon him, and disdained him, and crucified him, yet he was gentle and bore all. The Apostles were Noble, sprung of the Noble Seed, though of the Nobles and Great ones of the Earth they were despised, and disdained, and reproached, because, according to the World, they were of low degree, some of them Fisher-men, and the like, and came to turn the World upside down, so they were despised

sed persecuted, and killed, yet they were gentile and bore all : But those were all noble, sprung of the noble seed, and so is all now who are of the same seed : and those were all gentile, sprung of the gentile seed, and those have the nature but not the name, and to those belong the true honour, not after the flesh but after the Spirit : *Acts 7.* for they denied the honour of the World ; and therefore Christ said, *I receive not honour from men* ; and said to his Apostles, *Be ye not called Masters, neither call any Master upon the earth* ; and though the Princes of this world exercise dominion one over another, yet it shall not be so amongst you, but he that would be the greatest amongst you, let him be your servant ; *Mat. 23. 8,9,10,11.* and said he, *How can ye believe which receive honour one of another and seek not the honour that cometh from God only ? John 5. 44.* and here the true honour is no more after the flesh but after the Spirit : and here you who are giving and receiving outside earthly honour, you are in the unbelief, out of the doctrine of Christ, cringing, and bowing, and honoring, and exalting the Devil, and worshipping the Beast and his Image, which all the world wonders after and worships, *Rev. 13.*

And as for Manners and Breeding, Courtesie and Civility, *Learn to do as you would have all to do to you, and speak every one truth to his neighbour :* And let no corrupt communication proceed out of your mouth, but such as is good for the use of edifying : for evil communication corrupts good manners, but let your yea be yea, and nay be nay, for whatsoever is more is evil : *Mat. 7. 12. Ezek. 8. 16.* and breed your Children so, and here is good Manners and Breeding, Courtesie and Civility : and who are of the right noble Seed, hath this Manners and this Breeding, but the Nobles and Great ones of the Earth want this Manners and this Breeding, and both Priest and People of all sorts according to the World : And here is the ground of all true Nobility, Gentility, Majesty, Honour, Breeding, Manners, Courtesie, and Civility, no more after the flesh but after the Spirit ; for the natural man mindes natural things, and the spiritual man, spiritual things ; but the natural man receives not the things of God : and this we own and witness, and the time is coming, and now is, that before this

Rom. 8. 5. every knee shall bow, and every tongue

con-

confels, and the Kings and Nobles of the Earth *Phil. 2. 9, 10.*
 shall be bound in chaines, and fetters of Iron: *Exod. 22. 21.*
 and here is also the ground of the Nobility, Gentility, Superiority, Honour, Breeding and Manners of the world, which is after the flesh but not after the Spirit, sprung from proud *Lucifer*, the lust that reigns in man, and are not *yea* and *nay*, but calls it manners to say *nay* and take it, or do it: and so they have the name, but not the nature, and so are Bastards and no Sons, who are not sprung from the noble gentile seed; and to thole Honour is not due, neither can we bow unto them, for if we should, we should set the Devil in the room of God, and give unto him that which is due to God, which when we were in blindnesse through ignorance we did, and so worship the Beast and his Image, which all the world worships and wonders after; for *Rev. 13.*
 they that are proud and lofty, which is the *Rev. 14. 5.*
 Image of the Devil, for the Devil is the Father of Pride, and in gay attire, those the world worships and wonders after, and extols and exalts into high places: but since the Lord hath opened our eyes, this we cannot do, but testifies against it wheresoever we come both *Rev. 18. 6.*
 in words and actions, and so we are destructive to the worlds Superiority, Nobility, Gentility, Honour, Breeding and Manners, which is after the flesh, and not after the Spirit; therefore the Devil hates us in the Nobles and great ones of the world, but we give unto *Cesar* the things that are *Cesar* and unto God that which is Gods; *Mat. 22. 21.* but we cannot give unto *Cesar* that which is Gods, but fear to whom fear, honour to whom honour is due: *He that hath an ear to hear, let him hear and understand: For, saith the Lord, if I be a Master, where is my fear? If I be a Father, where is my honor?* *Mat. 1. 6*

Concerning the Word *THOU* or *THEE*.

First, concerning the word *thou* or *thee*, which all those which are their Priests and Teachers knows, that *thou* is the proper word to one particular person, and is so all along the Scripture throughout to any one, without respect of persons; yea to

God himself; and the word *you* is the proper word to move then one, but not to one ; and it so is all along the Scriptures throughout. As for example, at all times when the Apostles spake to Christ they used the word *thou* or *thou unto him*, and when he spoke to more then one of them, he used the word *you* or *ye* ; but if he spoke but to one, he used the word *thou* or *thee*, as in Mat. 16. 14, 15, 16, 17. verses : And also Paul shewed King *Agrrippa*, and King *Agrrippa* shewed him, as in Act. 26. 27, 28. verses, and so all along the Scripture : And so it is plain, that now it is an invention of proud *Lucifer* in man to exalt himself, as it will plainly appear ; for amongst the great and rich ones of the Earth, they will either *thou* or *you* one another if they be eqall in degree, as they call it ; but if a man of low degree in the Earth come to speak to any of them, then he must *you* the rich man, but the rich man will *thou* him ; Nay you shall find it so betwixt Priest and People, If a poor labouring man come before one that you call a Minister, though he be one of his hearers, and one who helps to maintaine him according to his ability, yet he must *you* the Priest, and the Priest *thou* him ; And here the Heathen Lord over one another by their corrupt wills : but this is contrary to the Apostles and Ministers of Christ, who made themselves servants to all, and yet those will call Cor. 9. 19. themselves the Ministers of Christ ; And the word *Minister* signifies a servant, and they are Masters, and so they have gotten the Name but not the Nature, and so are bastards and no heires, who are not sprung from the gentle seed and yet they are hired as servants of men, and yet bears rule by their means as Masters over those that maintaines them, so that he that hath an eye to see let him see the deceipts of the professed Ministers of England, Jer. 5. 30, 31.

Concerning putting off the HAT.

This is another invention of proud *Lucifer*, whereby he is honoured and worshipped, and exalted in man ; but the Scripture doth not speak of any such fashon used in any age, but man hath found out many inventions since the Scripture was record-

ed; and now it is so, that it is a fashion throughout the Land, whereby one man is exalted above another; for if a poor man come before a rich man, it may be the rich man will move his hat, that is called courtesie and humility; but the poor man must stand with his hat off before him, and that is called honour and manners and due respect unto him; but if the rich man do bid him put it on, it is counted a great courtesie, and he gets honour to himself, where to be counted a courteous man. But this difference of respect of persons was never ordained by God but by the Devil, whereby he exalts himself in man; but James the Apostle of Jesus Christ witnesseth against it, as in James. 2. 1. 2. 3. 4. 5. and so on, and said, *He that respects persons commits sin, for there is no respect of persons with God.* 1. 18. 2. 1. 2. 3. 4. and therefore saith James, *Crown ye rich men; and here you professed Ministers abide not in the doctrine of Christ, and so hath not God but the Devil, and this Ministers they are whom they exalt,* 2. John 5. And now you shall see the partisanship of the names in this your breeding and manners.

First, from a poor man to a rich man is called honour, and due respect and manners; from a rich man to a poor man it is called courtesy and humility; but amongst the rich and nobles of the Earth is called Court-like breeding, but of those of the lower degree it is called Country breeding, and amongst the lower sort of the world it is called neighbourhood and civil respect one to another, and so the Devil hath covers for all his deceit, and so he is honoured and exalted both in Court and Country, but the highest in the Court, and therefore they have the highest title; *But we will shew them of old time their sin, and cover with a covering, and not of the riches of this land;* Isa. 36. 1. But this is the riches of the world, and the Devil that makes so many degrees, as between *Dukes and Barons*, and *Knights and Heralds and Merchants* for the world; Luke. 16. 19. 20. *He hath made all the Nations of the Earth of beasts* 20. *more and less blood, but we who are selected against him* 20. *out of his Kingdom, he calls us chosen and call us his* 20. *fools, and saith our Religion is built upon such foolish and ridiculous things, and sumble as straws, candlesticks and broken chalices his wisdom, but it is incomparable to them to beat them* 20. *themselves*

strawes, especially where he is the highest exalted; for it pulls down all his honour, and therefore do rich men and great ones of the Earth, and Rulers, and Priests, and Pharisees, persecute and oppresse us, and draw us before Judgement Seats, and would root us out of the Nation, as Haman

James. 2. 6. would have done by *Mordecai* and the rest of
Esth. 3. the scattered Jews, because they cannot bear

those straws : but I say, whatsoever it is that comes to be forbidden in the conscience, it becomes a weight and a burden, though it be never so small a thing in the eye of a Pharisee, so let none despise the day of small things, *Ezek. 4. 12.* but some will call it stubbornness, obstinacy, pride, and presumption, but the same nature would have called it so in *Mordechai*, who could not bow to *Haman* as the rest did that fate by ; and so let every one take heed of speaking evil of that you know not, least you call good evil and evil good ; for the woe is pronounced against such, but they that were after the Fleish,

Man was perfect without sin before the Fall, or else he could not have been the Image of God; for God is pure and perfect, and He made man after his own Gen. I. 27. Image, and endued him with

Gen. 1. 27. Image pure and perfect without me; but when
Gen. 3. 24. He sinned he defaced his Image, and lost his pure

stand and was drove out of Paradise, and became the Image of the Devil; for he is the Image of the Devil and here all sin is in the Fall; and who are in the Fall are in the Devil's kingdom, which is impure and imperfect, and unclean; but God promised the seed of the Woman shall bruise the Serpent's head, Gen. 3:15; and Christ the Red said, he was come to

preach deliverance to the captive, and to heal
 the broken hearted, and to seek that which was lost, and to bring again that which was driven away, and this was his work. to redeem to man that which man had lost. Now consider what man hath lost, and I shall leave this as Queri- with all both Priests and People, who deny perfection from sin here, whether Christ is but a part of Redeemer, or a perfect and full Redeemer, and which is the place betwixt Heaven and Earth, where man shall be made free or cleansed from sin, if not upon the Earth, seeing that no unholie, nor unclean thing can enter the Kingdom of God ? But who can witness this, hath passed through death, and that ha. h none who plead for sin, neither can they wit-
 nesse Christ come; but for some simple ones sake I shall speak more clearly of this for it is a great delusion of the Devil, to keep people in sin to tell them, they shall never be made free from sin so long as they are upon the Earth, and brings this Scripture to maintaine it, *He that saith he hath no sin deceiveth himselfe, and is a lyar ;* but he tells them Christ dyed for all, and if they can but lay hold on him by Faith, he will not impute their sins unto them, though they sin dayly ; for the righteous man sins seven times a day, and all the holy men of God sinned ; and so he takes Scripture to maintain his kingdome, and this he delivers by the mouth of his Ministers, which he sends abroad to deceive the Nations, leading people in blindnesse, full of sin and corruption, ever learning, and never comes to the knowledge of the Truth, nor never shall doe for them, and here he carries them on a treasie delight some way to the flesh, but the end is death, and so heals them up in their sin with a feigned formed faith which perisheth ; and here they settle upon the Lces, and set up a rest in the Devils kingdom , which is sin ; and here many are miserably blinded and hardened and all tend- erneſſe of conſcience is done away : But you shall finde that he that sooths you up in this Faith is the greatest enemy of your souls and whosoever witnesseth Christ their Redeemer, shall witnesse that he is come to destroy the works of the Devil, which is sin, and to redeem out of the fall, out of sin, and out of the Devils kingdome, which is sin, and all sins in
 bœn

Luke. 4. 18.

Mat. 10. 11.

Rev. 21. 27.

1 Cor. 15. 5.

John. 8. 13.

in the Devils Kingdome, which is in the fall ; but for this end Christ is manifested, to destroy the works of the Devil, and to redeem out of the fall, out of the Devils Kingdome into his own Kingdome, and no unclean thing can enter therein, Rev. 21. 27. but none can witness this Redemption but through the death, and through the Cross which *Paul* rejoiced in, by which he was crucified to the World and the World to him, Rom. 6. 6. and had put off the body of sin, and was made free from the Law of sin, which once warred against his mind, which once he complained of, which Scripture the unlearned, which are strangers from his conditions, who reads them with the carnal eye, now *wrest them to their own destruction.*

J. Parnell.

Concerning Womens Speaking in the Church.

VHAT Woman is it that is not permitted to speak in the Church ? Is it she that is come to have Christ Head in her ? or is it she that is not come that length, but is learning, and so is to learn in silence ? Or, may not Christ speak through the Woman, when he is Head over all ? if not, then why did *Paul* (that said, I suffer not a Woman to speak in the Church) allow of Women as his Fellow-Labourers and Helpers in the Gospel ? it appears that she was on her travel and he commended her to the Church. What did they travel about, or help him in ? what was that labour and help ? Rom. 16. 1, 2, 3.

Why did *Paul* suffer *Phyllis* Daughters to Prophesie ? were not they Prophetesses ? and had not they the Spirit of Prophesie ? And wherefore is the Spirit of Prophesie given but to edifie the Church ? It is commended by *Paul* above many other gifts, see 1 Cor. 14. 1. Follow after Charity, and desire after Spiritual gifts, but rather that ye may prophesie. And vs the 3d verse, But he that Prophesieth, speaketh unto men to Edification, to Exhortation and Comfort. Now seeing he that Prophesieth bath the Spirit of Prophesie, and seeing it is through the Spirit of Prophesie that he speaketh to Man to Education, Exhortation and Comfort ; Why may not the same Spirit of Prophesie, being head

head in the Woman, as in *Philips Daughters*, seeing Women are made Prophetesses thereby ; I say, why may not the same Spirit of Prophetic put forth the Female to speak to Men to Edification, Exhortation and Comfort ? Or else were not the gift received in vain, if it were not to be used ? and if it be to be used, Then must it not be for the service of the Church, for Edification, Exhortation and Comfort ?

Is not the Widdow without an Husband ? was not *Israell* that went from her Spiritual Husband, called an Harlot, or a Whorish Woman ? And were not there many Males and Females to make up this Woman that had forsaken her Husband ? Is not Christ the Husband ? Is not his Church the Spouse of Christ ? Is not he as well the Husband of the Males as of the Females, and of the Females as of the Males ? And are not the Priests and Bishops of that Whorish Woman, that is gon from the Husband Christ, who are to be silent ? And also the Woman that is in the Church, which may be said to be in the Church, and yet but in learning, and is not learned ; she is not fit to teach, but is to be silent, and learn in silence until she be learned ; and then Christ the Husband, in the Male and Female, the Head in the Male and Female, is one ; and it is he the One in all, both in the Male and Female, that speakes ; and the Male as well as the Female, is that Woman that is not to speak, who hath not learned Christ, and is not made subject to him ; but such who have learned him, whether Male or Female, he may speak in them ; and then it is not the Woman, but CHRIST the Man that speaketh in the Male and in the Female. And who so denies this, disprove it if he can.

And what will ye do with that in *Joel 2. 28* ? If you will not suffer Christ to speak in the Females, then you will contradict *Joel's Prophesie*, and so will judge him a lying Prophet, who spake in the Name of the Lord, saying, *I will pour out my Spirit upon all flesh* ? yea, it is said that *Daughters shall Prophesie as well as Sons*, no distinction made : *Upon the Hand-maids in those dayes will I pour out my Spirit*. and when was this fulfilled, if it was not among the Apostles ? If *Paul* had stopt Women and Maids that had learned Christ, would not that have been against *Joel's Prophesie* ? but *Paul* did not so ; for he cites the Law and saith, *as also saith the Law*. But the Priests are blind, and

and cannot see what the Woman is that was not permitted under the Law, nor under the Gospel to speak. For, the Law did not forbid *Miriam*, and those Women that Prophesied and were Prophetesses, *Judg. 4. 3, 4, 5, 6. Luke 2. 36.*

And was it not a Woman that was sent by Christ that first did preach his Resurrection to his Disciples ? they that would stop Christ from sending Women now, who are witnesses of his Resurrection, they be of another spirit ; and also they are of another spirit then *Moses* was of, who said, *he would that all the Lord's People were Prophets* ; and were all the Lords People Men and no Women amongst them ? it appears that *Moses* would not stop any, either Male or Female, among the Lords People : but the Priests and many more are of another mind : but that mind is not the mind of Christ, and therefore we matter it not what it either leads to say or affirm, seeing they will be wilfull. And seeing it is written in the first Language of Greek (out of which the English was translated) ο ον, η ἄρρενος, which word signifies both Man and Woman ; and in Latine, *hic & hec homo*, which doth signifie both man and Woman : and in *John 1. 1, 9.* where it is said, *The Word which was with God, was the true Light, which lighteth every man that cometh into the world* ; which word *Man* signifieth both Man and Woman and as it maketh no difference in the enlightening, neither doth it in their speaking. But that the simple may not be deceived by them, many things have been and are written for their sakes, more then for the sakes of such opposers, who go after their own deceived heart, and will not be warned, and so the Lord lets many of them alone, to whose righteous Judgments I leave them, who will plead with them for what they have done against him, who by their Sophistry and subtil Insinuations have turned aside the simple out of the way of Truth.

W. D.

Con-

CONCERNING

The SUM or SUBSTANCE

OF OUR

RELIGION,

Who are called

QUAKER S.

And the Exercise & Travels of our Spirits therein.

THIS is the Sum or Substance of our Religion, to wit, to feel and discern the two Seeds : the Seed of Enmity, the Seed of Love ; the Seed of the Flesh, the Seed of the Spirit : the Seed of *Hagar*, the Seed of *Sarah* ; the Seed of the Egyptian womb, the holy Seed of *Israel* : and to feel the Judgments of God administered to the one of these, till it be brought into bondage and death ; and the other raised up in the Love and mercy of the Lord to live in us, and our Souls gathered into it, to live to God in it.

Now when the Light of Gods holy Spirit breaketh in upon man, and his quickning vertue is felt ; then life enters into that which was slain, and there is a desire begotten in the heart to travel out of the Egyptian state, into the good Land ; that the Soul which came from God, might return back again to him (out of the sinfull, wandring, miserable, lost estate) and might live and walk with him, in the purity, vertue and power of his own Life and Spirit.

But then the other birth strives for its life, and *Pharaoah* (the King of Egypt) takes part with his Egyptians against *Israel* ; and there is no help to the poor soul, but as God pours out his

Judgments upon that hard nature and spirit in man, which is of the Birth of the Flesh, and receives the influences and strength of its father, which harden it against the true Seed. And now what a condition is this poor Soul in! the Light of Gods Spirit giveth it the sence of its state, and the quicknings of Life make it sensible of its bondage, there are also some desires and longings after deliverance : but this doth but provoke the Enemy, and the Soul being yet in his Territories, and under his power, he dealeth the more hardly with it, increasing its burdens and oppressions daly. And O the out-cries of the Soul in this state ! how is its spirit pained, anguished and vexed within it, so that it could almost many times chuse rather to lie still in *Egypt* then undergo the heavy burdens, oppressions, fears and dangers, that it daily meets with in this state.

Yet there is a Secret hope, springing up in the heart from the true Seed, which often encourageth it to trust him, and wait upon him who hath visited in his pure ministrations of Judgment. For this is felt many times (as the Soul is made truly sensible by the Lord) that the Judgment is not to the Seed, not to *Israel*; but to *Pharaoh* and his *Egyptians*: and by every stroke of Gods wrath upon them, the Seed is eased, and its deliverance working out.

And so at last when the Judiment is finished in the Land of *Egypt*, the strength of *Pharaoh* and his *Egyptians* broken, their first-born slain, out comes *Israel*, out of the Dark Land, out of the House of Bondage, to travel towards its resting place. Then the Paschal Lamb is known and fed on; yea it is because of the Blood of the Lamb, sprinkled upon the Door-posts, that *Israel* is passed over and saved, in the day of *Egypt*: visitation. O who can read this truly, that hath not felt and been a living witness thereof!

But now, when the seed is come out of *Egypt*, there is not the end, but rather the beginning of its Travels. *Pharaoh* and his *Egyptians* (with their Horses and Chariots) may pursue again and even overtake ; and there may seem no way of escape or help to the Soul, but only to stand still, hope in the Lord, and wait to see his Salvation. Then shall the Sea be divided, which stopped *Israels* course, and *Pharaoh* with his *Egyptians*, the Enemies of the soul in this appearance of dreadful oppressing power

Be destroyed and seen no more. Yet in the wildernes in the passage through the entanglements to the holy Land; there are many straits, trials and sore Enemies to be met with, who will strive by open force and also with enchantments to betray *Israel*: yea there is a part yet unbrought down, yet unwrought out, at which they will be striving to enter the mind. And as *Israel* forgets his God, walking out of his Counsel, hearkning to that which his ear should be shut against, and so joyning to the contrary Seed: the Plagues, the Judgments, the Indignation and wo will be felt by him, and many Carkases may fall there.

So that there may be a great outcry in the heart, *Who can stand before this holy Lord God?* shall we be consuming with dying? yes there is somewhat must be consumed with dying. Yea, if a man came so far, as to witness dominion and victory over his Souls Enemies, the evil Seed brought into death in him, and a possession and inheritance in the pure rest of Life: yet if that part be not kept in the death, if there be not a praying and watching to the Preserver of *Israel* (in the pure fear and humility) the Enemy will be sowing to the Flesh again; he will be getting some of his corrupt Seed into the heart again (if the Soul do but sleep and become negligent) and so corruption will take root again, and the contrary Birth grow up again, and the Foxes break into the Vineyard and spoil the tender grapes.

So that this is our Religion, to witness the two Seeds, with the Power of the Lord bringing down the one, and bringing up the other: and then to witness and experience daily the same Power, keeping the one in Death and the other in Life, by the holy ministration of Gods pure living Covenant. And so, to know God in this Covenant (in this Covenant which lives, gives Life and keeps in Life) and to walk with God and worship and serve him therein, even in his Son, in the Light of his Son, in the Life of his Son, in the vertue and ability which flows from his Son into our Spirits, this is our Religion, which the Lord our God in his tender mercy hath bestowed upon us: And indeed we find this to be a pure, living and undefiled Religion before God, daily witnessing his acceptance of it in and through his Son, whose Name is here known and confessed,

worshipped and honoured, according to the very heart of the Father.

This may be further illustrated, and perhaps made more manifest to some, by a Scripture or two.

The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other, saith the Apostle,
Gal. 5. 17.

Here are the two Seeds (the Seed of the Serpent, the Seed of the woman) whose striving and fight is in man, when God awakens the Soul, the one wherof hath a nature, a desire or lust contrary to the other. Now as the one of these prevails in any heart ; so the other goes down. As, the one gains Life and Power : so the other is brought into Death and Captivity : so that this is it every one is to wait for, after they once come to the sensible knowledge and experience of these two, to feel the Flesh brought down, the lusts of it denied, the Judgments of the Lord administred to it ; that so the other may come up to live, thrive and prevail in the Soul, and so the Soul witness Salvation and Redemption under its shadow. Thus *Sion is Redeemed with Judgment, and her Converts with Righteousness,* Isa. 1. 27. What is Sion ? Is it not the holy Hill of God, whereon his Son is set King to reign, whereon the holy City is to be built, and God to be worshipped in Spirit. What condition is Sion in, when God visits her to redeem her ? Is she not laid waste, desolate, lying in the dust : (as Psal. 102. 13, 14.) Well : how will God redeem her ? *Zion shall be redeemed with Judgment and her Converts with Righteousness.* By bringing Judgements upon that which keeps her under, upon her Enemies the contrary Seed, God redeems her : and by bringing forth Righteousness, (the righteous Life and Spirit of his own Son) in those whose minds are turned to her, whose faces are set Sion-ward, thus God redeems her Converts. Yes, yes, it is truly felt and witnessed. The living Righteousness of Christ revealed in the heart, and having power there, sets free from all unrighteousness which was there before. And then, when the unrighteous one is cast out, and the righteous one is revealed, and the Soul united to him, and receives virtue and power from him ; then he becomes a Servant of Righteousness, and doth not commit sin, but doth righteousness ; *And he that doth righteousness is right-*

righteous, even as he is righteous, 1 John. 3. 7. For how can it be otherwise, when the righteous Life is revealed and brought up into dominion in him ? How can the same righteous Spirit and Life (revealed in the members, as was in the head) but live and act after the same manner in the members, as it did in the head ? (O that men were turned to that, which would give them the certain knowledge and sensible experience of this !) Now this is exceeding comfortable and precious to them that are in the true travel towards it : much more to them that enjoy it.

This is the sum of all, even to know and experience what is to be brought down into death, and kept in death, what to be brought up out of the grave, to live to God and reign in his dominion, and what to be kept in subjection and obedience to him who is to reign. Now to experience it thus done in the heart ; the Flesh brought down, the Seed of Life raised, and the Soul subject to the pure heavenly Power, whose right it is to reign in the heart in and by the Seed, this is a blessed state indeed, for here the work is done : here the Throne of God is exalted, and his King reigns in righteousness and peace, and all his Enemies are under his feet ; and this Soul, this true *Israelite* this redeemed one may wear the white Robe, and serve God in righteousness and holiness without fear of his Enemies (keeping in and to the Covenant, which ministers Life and Power abundantly) all the dayes of his life. For that was to be the outward state of the outward *Israel*, keeping to God in the outward Covenant and it is to be the inward state of the inward *Israel*, keeping to God in the inward Covenant, which is a pure Covenant of life and Peace, of all inward and spiritual blessings and mercies in Christ, wherewith the Souls are blessed that are obedient to God, and walk humbly with him in this Covenant. And I beseech you to consider (O tender people, who are grieved because of sin and corruption in your hearts, and would fain witness victory and dominion over it, in the Name and Strength of the Lord Jesus Christ) whom did that prophesie of *Zachary* (Luke 1. 71, 72, 74, 75.) concern ? what was that holy Covenant ? who were to be so redeemed ? who were the *Israel* that was to inherit this promise ?

All the Promises are yea and amen in Christ to the *Israel* of God: Why should not the *Israel* of God hope to enjoy this? even so to be acquainted with Gods holy Spirit, and to wait upon him, that they may witness it granted to them, that they being delivered out of the hands of their Enemies, might serve him without fear, in holiness and righteousness before him (whose eyes are piercing, and behold no iniquity) all the dayes of their lives ? Surely they who witness that promise (mentioned Isa. 35. 8.) fulfilled to them, cannot fall short of this. And truly, the Children of the New Covenant can never come throughly to live to God, till they witness the inward Circumcision of the Heart, so as to love the Lord with all the Heart and Soul, Deut. 30. 6. Now, where it is so, the Devil or Lust can find no place of entrance : and how then should they be able to sow their Seed and bring forth sin ? Out of the evil heart proceeds all evil : but out of that heart which is throughly Circumcised, to love the Lord God wholly, evil cannot proceed.

If Lust be not conceived, it cannot bring forth Sin : and where the Womb, which conceived it, is kept dry and barren, it cannot conceive again.

And is not this the Promise of the Gospel, That the Womb which was once barren, shall be very fruitful and bear abundantly ; but the other grow feeble, and be able to bear no more ? Oh that People had experiance of Gods Power, and did believe therein ! what should stand in the way of it ?

It was *Israels* sin of old, when they looked at their Enemies, and saw their footing and strength in the Land, which God had promised to *Abrahams* Seed for an Inheritance, they could not believe that they should be overcome.

O take heed of the same unbelief now.

Concerning CHRIST, Coming to the FATHER by him, Receiving him, walking in him (not in the oldness of the Letter, but in the newness of the Spirit) and concerning reading the Scriptures aright.

I am the Way, the Truth, and the Life : No man cometh unto the Father but by me, saith Christ, John 14. 6.

MAN in the corrupt degenerate estate is fallen from God, hath lost his Image (the holy, heavenly Image of the Father of Spirits) is driven out from his presence, dwells in the Land of darkness and confusion, under the Government of the Prince of the Power of the Air, who rules in, and hath power over, all the Children of Disobedience.

Now this should be mans work, even to return to the Father : to come back out of the prodigal lost state, to the Fathers house, where there is sufficiency and fulness of true Bread and Water of Life, to satisfie every hungry and thirsty Soul.

The Way whereby a man must come, the Truth wherein he must be renewed, and the Life wherewith a man must be quickned, is Christ, the Son of the Living God : and he must know him as the Son of the Living God, and feel him revealed in him, and received by him, and so walk in him the Way, in him the Truth, in him the Life, if ever he come to the Father. He must not rest in the description of things ; but feel and know, receive and walk in the Thing, which by the Spirit of the Lord hath been often formerly, and is still described, in what words, and by what means the Spirit pleaseth. But to receive all the descriptions of him that were formerly given forth, or all the descriptions that are now given forth, that will not do ; but the Soul that will live by him

him, must receive him and feel the ingrafting into him, the holy Root, the living Word of Gods eternal Power, and must feel this Word ingrafted into his heart, so that there be a real becoming one in nature and Spirit with him. And then he is truly in the Vine, in the Olive-tree, and partakes of the vertue and sap thereof, he abiding therein and walking in the Spirit, Life and power thereof.

Now hear a man walks not, nor cannot walk in the oldness of the Letter ; but in the newness of the Spirit only, *Paul*, notwithstanding all his knowledge of the Scriptures, walked but in the oldness of the Letter, before Christ was revealed in him. And those in the Apostles dayes, who had got the form of godliness, but turned from and denied the power, they walked but in the oldness of the Letter. Yea, the Church of *Sardis* (for the most part) and the Church of *Laodicea*, who had received the right order and ordinances, and the true descriptions of things, and though they were full and rich and wanted nothing, they walked but according to the oldnes of the Letter, and not in the newness and power of the Spirit of Life. But alas, how far are many (who pretend to Christ in this day) from this state ! who never came so far as to walk in the oldnes of the Letter, from a true understanding thereof ; but have only learned and continued to walk in the oldness of their own apprehensions and conceivings upon the Letter.

Can these, in this state, possibly understand Truth, or know the inward spiritual, precious appearances thereof, either in their own hearts or others ? Surely no. Why so ? Why this is the reason ; because the measure the appearances of Truth (either in themselves or others) by their own old apprehension and conceivings upon Scriptures concerning Truth, which is not the proper measure of it. Now all such are yet in darkness, let them pretend what they will, and grow never so high in knowledge, exercises and experiences after this manner : and so the best, zealousest and most knowing of them in this state, are but blind leaders of the blind, and (thus going on) shall most certainly fall into the Ditch of perdition. O that men could feel that which makes rightly sensible, and might lay it to heart ! For no man can confess Christ (how then can he receive him and walk in him ?) but by the holy Spirit.

And

And he that knoweth not the Spirit rightly, knoweth not Christ rightly : and he that doth not know him rightly, doth not confess him rightly : and none can know him rightly, but by the revelation of the Father inwardly. The misterie must be opened within, or there is no true knowing. The misterie of deceit is discovered within; and the misterie of Life is discovered within also. And though the heart of man (in the unregenerate estate) is deceitfull above all things, and despeartely wicked, and no man of himself can search or know it : yet that is not the state of the true *Israélites* whom God hath cleansed, and taught to deny themselves daily ; but they have boldnes before that God who hath searched them, and removed from them the iniquities which he found therein. Yea, whosoever witnesseth Christ revealed within, shall find him revealed within for this very end, to destroy the works of the Devil there : and he is a powerfull Saviour of the Soul from sin, and a powerfull Destroyer of the works of the Devil within.

Now concerning reading the Scriptures, mind this. It is said of the *Jews*, that when they read *Moses* (or in reading the Old Testament) the vail was upon their heart, which vail is done away in Christ, *2 Cor. 3. 14, 15.* O consider seriously, is the vail done away from thee ? Dost thou read the Scriptures with the unvailed eye ? dost thou read in the Anointing, in Christs Spirit, in the pure heavenly Wisdom of the divine Birth ? It was promised of old, that God would take away the face of the covering cast over all people, and the vail spread over all Nations. Dost thou witness this Promise fulfilled to thee ? dost thou know the difference between reading the Scriptures with the vail on thee, and with the vail off ? Are the Scriptures opened and unlocked to thee by the key of *David*, so that thou readest and understandest them in the Light and Demonstration of Gods holy Spirit ; or is thy own understanding and will at work of it self, in searching into the Scriptures ? If the wrong birth, the wrong wisdom, the wrong understanding be at work ; it can gather but that which will feed and strengthen it self : and if thou beest not in Christ, and dost not read in Christ, the vail is not taken away from thee ; (for the vail is only done away in him :) but thou readest and walkest in the oldnes of thy apprehensions upon the Letter, and not in

the newness of the Spirit ; and to knowest neither the Scriptures nor the Power of God, what ever thou professeſt to men, or dreameſt concerning thy ſelf. For it is no other indeed : Thy knowledge, thy apprehenſions, thy faith, thy hope, thy peace, thy joy (being out of the compaſſ of the pure living Truth, in which the Substance, the vertue, the kernel of all is comprised and comprehended for ever) are but as ſo many dreams.

O that men that are any whit tender, and have any ſincere deſires in them towards the Lord, could read that one Scripture (*Pſal. 43. 3, 4.*) ſenſible and experimentally. *O ſend out thy Light and thy Truth ; let them lead me, let them bring me unto thy holy Hill, and to thy Tabernacles.* (what, did not David know how to go to the Hill and Tabernacles of God, without a particular ſending forth of Light and Truth from God to lead him thither ?) Then may men go unto the Altar of God unto God their exceeding joy, and witneſs his Hill and Houſe their dwelling-place, when God by his Light and Truth, ſent forth from him into them, leads them thither.

The Scriptures are words, whose chief end drift, and ſervice is, to bring men to the Word from which the Scriptures came. And when men are there ; then they are in the Life of the Scriptures, and witneſs the fulfilling of the Scriptures, even the executing of the righteous judgments of God upon that ſpirit, mind and nature in them, which is contrary to his image ; and the fulfilling of the Promiſes and ſure Mercies, which be-long to Christ the Seed, and to them who are gathered into, and abide in Christ the Seed. Here's the Covenant, the new Covenant, That which is ſaid, or those things which are ſaid concerning the Covenant in the Scriptures, are but deſcriptions of the new Covenant : but Christ within, the Hope of glory, the Spirit within, the Fear within, the Power of Life within, breaking down and reining over the power of ſin and death (ſo that the Lord is ſerved in the dominion and power of his own Life, in righteouſnes and holineſs before him, out of the fear of ſin and death, all the dayes of our lives ; ſo that capti-vity can lead cap. iue nor break the Souls peace no more, nay not ſo much as make afraid thoſe, that keep their Habitation on Gods holy Mountain) here is the Covenant indeed : the strength

strength and virtue whereof is witnessed in the Soul, as the Soul feels the power of Life revealed in it, and is made subject by the power to Christ who reigns in righteousness, love, mercy and Peace, in the hearts of those whom he redeems out of the earthly nature and spirit, up to the Mind and Spirit of his Father. And here the Psalms, Hymns and spiritual Songs, the pure Songs, (the Song of Moses, the Song of the Lamb) are sung to the Father of Spirits, to the Redeemer of Israel, which never were sung, nor can be sung in any part of Babylon : but all those Songs are but Dreames of the night, which will be turned into howling and bitter lamentation, when the whore (that which hath whored from God, and is not in the wisdom of his Spirit, what ever she may pretend) is stripped, and the nakedness of her Profession and Religion (with all her Duties and Ordinances, as she calls them) made manifest.

Concerning the GOSPEL MINISTRATION.

Lxxvii**I**F the Gospel be not a Ministrion of Words or Letters : but of the Spirit, Life and Power ; and if it was the intent of God, that men should not stick in Word, or Testimonies concerning the things, but come to the thing it self, and live in the Sons Life and Power, and feel the Son living in them : Then they are greatly mistaken, who think to gather a Rule to themselves out of the Testimonies and Declarations of things in the Scriptures, and do not wait upon the Lord to receive the Spirit it self to become their Rule, Guide and Way. For these are all one ; The Truth is the Way, The Truth, which lives and abides in the heart (where it is received and entertained) is the Way : the Rule is the Guide. For God is one. There are many names, but the thing is one. The Life, the Power, the Wisdom in the Father, Son and Spirit, is all one : yea they themselves are one, Perfectly one, not at all devided or separated but where the Father is, the Son is ; and where the Son is, the Spirit is ; and where the Spirit is, there is both the Father and

the Son, who tabernacle in man in the day of the Gospel. And where these are, *there* that is which is to be preferred before all words, which was afore them, and is in Nature, Spirit and Glory above them. He that hath the Son, hath Life, even the Life Eternal, which the words testifie of. He that hath the Son, hath him which is true : and he that is in the Son, is in him that is true ; and abiding there, cannot be deceived : but he that is not there, is deceived, let him apprehend and gather out of the Scriptures what he can. O how is God glorified, and how is Redemption and real Salvatiou of the Soul witnessed in this despised Dispensation of Truth, which God hath held forth in these latter dayes ! Blessed be the Name of the Lord, who hath hid this pure dispensation of Life from the eye of the prudent, worldly wise part in every man, revealing it only to the babish simplicity which is of his Son, and which lives in him and by him.

*Concerning Christ's being manifested without, and
His being also manifested within, and
how both are owned by them that know the
Truth.*

Tis objected against us, who are called *Quakers*, *That we deny Christ (and look not to be saved by him) as he was manifested without us, but look only to be saved by Christ in us.* To which this is in my heart to answer to such as singly desire satisfaction therein.

We do indeed expect to be saved (yea and not only so, but do already in our several measures witness Salvation) by the revelation and operation of the Life of Christ, within us ; yet not without relation to what he did without us. For all that he did in that Body of Flesh, was of the Father, and had its place and

and service in the Will and according to the Counsel of the Father. But the knowledg and belief of that, since the dayes of the Apostles, hath been very much held in the unrighteouines, and in the separation from the inward work of the Power and Life of Christ in the heart : which, as so held, cannot save any. But whoever feels the Light and Life of Christ revealed in him, and comes into union with God there-through ; he feels the work of Regeneration, of Sanctification, of Justification, of Life and Redemption ; and so comes to reap benefit inwardly, and to partake of the blessed fruits of all that Christ did outwardly. Yea, he that is thus one with Christ in the Spirit, cannot exclude himself, nor is excluded by God from the advantage of any thing, nor every thing Christ did in that body of Flesh.

This indeed is the main thing, to witness Salvation wrought out in the heart : to witness the eternal Power and Arm of the Lord, laying hold on the Soul to save it ; and not only laying hold on it to save it, but to witness the working out and the effecting of the Salvation, as really in the Substance, as *Israel* of old did in the shadow. For as they witnessed *Moses* and *Joshua* outwardly : so the true *Israelite* (the inward *Israelite*, the spiritual *Israelite*) is to witness that which is the Substance of these, even the Son of God revealed inwardly. Now they were not saved outwardly by a bare outward believing, that *Moses* and *Joshua* were sent of God to save them : but by following them, in faith and obedience to what from God they required. So to the inward *Israel* Christ is given for a Leader and Commander, who appears to the distressed, embondaged Soul in *Egypt*, brings out of *Egypt*, and so leads on towards the good Land and into it. Now, as the Soul followes ; as the Soul believes in his Appearances, and obeys his voice in the holy pure Covenant of Life ; so he works out the Redemption thereof. But as unbelief and disobedience gets up, and the heart is hearkened at any time against his Voice and Counsel, and the ear open to the temptations of the Enemy ; the Redemption thereby goes backward, and the distresses and captivity returns again. This is witnessed, known and experienced by ever, true Traveller towards *Sion*. Therefore the main thing requisite is to abide in the sence of the Redeemers Power, as also in waiting

waiting for his motions and apperances, and in the Faith and Obedince thereof. For sin gathers strength and is brought forth by letting in and giving way to the motions thereof : and so also Holines and Righteouenes is brought forth and getteth ground in the mind, by harkening and giving up to the stirrings and movings of Gods holy Spirit. Therefore it is of great necessity to every true Traveller, to come to a right understanding and distinguishing of these : and then that the heart be kept with all diligence, because out of it are the issues both of life and and death. And most happy is he, who knows the issues of death stopped and the issues of Life opened, and whose spirit is naked and open before the Lord, for Life to spring up in him and issue forth through him at its pleasure. O it is a precious state to witness Captivity led Captive by Life, and the power of Life reigning over it. And truly, there is as real deliverance witnessed inwardly, by those that wait upon the Lord and are faithfull to the leadings of his holy Spirit, as ever there was by the *Jews* outwardly, in their faithfull following *Moses* and *Joshua* : and Christ is as truly an Healer of his People, in this ministrition of Life to them by his holy Spirit, as ever he was an Healer of Persons outwardly in the dayes of his Flesh. That (with the other Miracles which he wrought then) was but a shadow of what he would work and perform inwardly in the day of his Spirit and holy Power : and shall he or can he (to those that faithfully wait upon him) fall short in the one, of what he shadowed out in the other ? Nay surely, it was the intent of his heart, and he will not fail to perform it, to save to the very utmost all that come to God by him and abide in his holy, pure, righteous, living Covenant. Here is the skill of Christianity, to abide in him : and here the living Virtue and pure Power is felt, which overcometh all, but nothing can overcome it ; but Victory, Dominion, Glory, Majesty and Power is sung unto him, who is King of Saints, who reigns in righteousness, and who establisheth Peace and Truth within his Borders.

A few words concerning the the Principle of Truth, What it is, How it may be discerned, and how it may be purchased and possessed.

Ques^t. 1. *What is the Principle of Truth?*

Answ. It is the Light which reproves and makes sin manifest. *Whatsoever doth make manifest is Light:* Wherefore he saith, *Awake thou that sleepest, arise from the dead, &c. Eph. 5. 13. 14.* There is no other way of awaking out of sleep and arising from the the dead, but by the Light which makes sin manifest. And, O how pretious is that Light!

Ques^t. 2. *How may the Principle of Truth be discerned?*

Answ. By its piercing, quickning nature, which discovereth it self in its appearances and operations. For it appears and works, not like mans reason, or like motions of his mind which he takes into his understanding part : but it appears and works livingly, powerfully and effectually in the heart.

Mans reason is corrupt, dark, impure since the fall ; and in the hand and under the power of the wicked one. Its nature is to hide and cover sin, not to discover it. Now the Light of the Law which discovers sin, ariseth not hence. Who can bring the clean pure light of the Law, out of the unclean, impure Reason of man ? The Light indeed may shine in the Darkness ; but it is no part of it, but of another nature and descent. It is from Gods Spirit, and given to man in his love unto him, to lead him out of his dark wayes and spirit, into the pure Spirit and way of Holiness. For the Light which discovers sin, is all holy and pure, like the Fountain from whence it comes. Now a man that is acquainted both with Reason and with this Light, he can distinguisn the Nature and operations of both. For there is a great difference between T R U T H held in the Reasoning part, and T R U T H held in its own Principle. It is very powerful in the one : it effecteth little in the other. In the pure quickenings of Life

Life this distinction is perceived and also held. Therefore our advice is to all men, to retire from all mortality, that they may come to feel the Spring of Life in themselves (and something springing therefrom into them to quicken them) and to wait to have their understandings opened and kept open by that ; that so they may receive, retain, and not again lose the capacity of understanding the things of Gods Kingdom.

Quet. 3 How may this Principle (Seed or Pearl) be purchased and possessed ?

Answ. By dying to a mans own wisdom and will. There is not another way. For the Light is wholly contrary to man, as he stands, in the alienation from God. It crosseth his spirit, his thoughts, his desires, his knowledge, his reason, his understanding ; even all that is of himself. He must therefore consult with none of these, but prefer the little, pure Demonstration of the Light of Christs Spirit above all these, and stand in the parting with and loss of them all for ever. O this is an hard saying, who can bear it ? Surely none but those that are taught and learn of the Father, can thus come to give up to and follow the Light of the Son.

The Law of the Lord is perfect, converting (or restoring) the Soul (Psal. 19. 7.) What Law was this, or what Law is this ? Was it the Law of workes in the hand of Moses ? or is it the Law of Faith in the hand of Christ ? Doth not Christ enlighten every man that cometh into the World ? Would not God have all men to be saved ? and doth he not give to all, a proportion of the true Light whereby they may be saved ? And it is not the property of this Light to convert to God ? Can any man receive this and be united to this, and it not change his nature : so that he must needs have a new nature, and from that new nature do that naturally, which the Jews by all their endeavours with-out this, could never do ?

Can any thing convert fallen man to God, but Christ ? hath any thing power to convert to God, but his pure Law of Life ? Can Christ and his Light be seprated ? Can any man receive his Light and be united thereto, and not receive him ? O that mens hearts and understandings were opened by the Spirit and Power of the Lord ! For this is a direct riddle to all men, who have not Gods Heifer to Plow with, to understand it by.

And

And so for want of a true understanding, it is despiled and rejected among the Builders : but with us it is elect and precious, chosen of God, and precious in the eye of our Souls.

Now this doth not exclude or make void any thing, that Christ did in his Body of Flesh here on Earth, or that he doth in Heaven for his : but this brings unto a Right, and into a Possession and Enjoyment of his Purchase. For all that are in the Darkness, and walk in the Darkness, have nothing to do with Christ in truth and reality, what ever they may profess, and what hopes soever they may feed themselves with : but all that are in any measure of his Light, and walk therein, they are so far of him, and have a right to and share in all that he did in and from the same Light and Spirit.

And this I dare positively hold forth as a standing Truth, which hath been sealed unto me by constant experience : that no man can fall in with, and obey the Light wherewith he is enlightened, but he must deny himself, and take up a Cross to his own wisdom and will, which Cross is the Cross of Christ, which is the Power of God to the Salvation of the Soul. And he that takes it up daily and waits upon the Lord therein, shall witness the power of the Lord Jesus Christ to the redemption of his Soul : ye then he shall be able in true understanding to say, This is Light indeed, Life indeed, Power indeed. That powerfull Arm which hath saved me from Sin, and breaks the Snares, Devices and Strength of the Enemy before me (delivering me daily when none else can, and when my own strength and wisdom is as nothing) I cannot but call Christ, the living Power and Wisdom of God revealed in me, who will not give his glory to another. For he is the Lord God of pure Power and Life for evermore ; and beside him there is no such Saviour. Yea, blessed be the Name of the Lord for ever, the dayes of mourning after Salvation are over with many, and the dayes of reaping and enjoying Salvation are come, which shall endure with the Israel of God for evermore, Amen.

Isaac Penington.

*An Incitation to Professors seriously to consider,
Whether they or we fail, in the true acknowledg-
ment and owning of the Christ which died
at Jerusalem.*

WE, who are commonly called *Quakers*, being a People whom the Lord hath gathered (out of the wandrings, out of the many Professions, out of the several scattered estates and conditions, wherein his Eye pitied us, and his love found us out) into a measure of the eternal rest; where we have found that Life, that Power, that Manifestation of the Eternal Spirits and that redeeming Virtue, which we never were before distinctly acquainted with; I say, having tasted of this, having known this, having felt this, and come to a real enjoyment of it, in some degree, in our several measures; we could not possibly conceal this Treasure, but in bowels of love (and in the movings of the Life and Power of the Spirit) have been drawn to testify of it to them who were left behind, groveling under the burthen of corruption, and crying out because of the sin and bondage from the powers of darkness, who hath in a mist withheld their eyes from beholding that living Virtue, which is able to save (and doth save, blessed be his Name) therefrom.

Now this we have often found That this our Testimony hath not been received in the same Spirit and Love, wherein it hath gone forth; but the Enemy (by his subtily) hath raised up jealousies concerning us, and prejudices against us; as if we denied the Scriptures and Ordinances of God, and that Christ that died at Jerusalem, professing him only in words (to win upon others by) but denying him in reality and substance.

To cleare this latter, (for my heart is only at this present drawn out concerning that) we have solemnly professed in the sight of the Lord God (who hath given us the knowledge of his Son in Life and Power) these two things.

First, That we do really in our hearts own that Christ, who came

came in the fulnes of time, in that prepared Body to do the Fathers Will (his coming into the World, Doctrine, Miracles, Sufferings, Death, Resurrection, &c.) in plainness and simplicity of heart, according as it is expressed in the Letter of the Scriptures.

Secondly, That we own no other Christ then that, nor hold forth no other thing for Christ, but him who then appeared and was made manifest in flesh.

Now it would be nakedly inquired into by Professors, What is the reason that their jealousies still remain concerning us, and why they are still so ready to cast this upon us ? Certainly if they did know and own the same thing with us, (in the Spirit, and in the Power, in the Life, and in the Love which is of the Truth) this prejudice, and these hard thoughts could not remain. But if they themselves do not know Christ in the Spirit (but only according to a relation of the Letter) no marvel though they miss both of the Spirit, and of the true intent and meaning of the Letter, and Likewise be liable to clash against the Truth, as it is made manifest in others.

And indeed the Lord hath shewen me in Spirit several times, that they themselves are guilty of that very charge (and that he will so implead them at his Judgment Seat) which they cast upon us, even of denying that *Christ* which died at *Jersusalem*, to be the *Christ*. For he that owneth the words of Scripture, as he apprehends or conceives them in the reasonings of his mind, and doth not wait to have them revealed in the *Spirit*, keeping out of his own reasonings and conceivings, and waiting patiently till the Lord open the thing in the *Spirit*; he setteth up his own conceivings, or an Image in his mind of the mind of the *Spirit*, but misleth of the thing it self, which alone is known in the *Spirit*, by them who wait upon the *Spirit* there to receive it, and are not hasty to set up their own reasonings and imaginations concerning the thing in the mean time.

No man can in Truth call Jesus the Lord, but by the *Spirit*. But any man, that is any thing serious, and weighs the Scriptures in the natural part, may so learnt to acknowledge his coming into the World, and that he is Lord and King, &c. and may thus call him *Lord*, yea, and kindle a great heat in his affections

affections towards him ; but all this (out of the Life, out of the Spirit) is but mans Image, which he forms in his mind, in his reading the Scriptures, and observing things therefrom. But the true calling Jesus Lord, is from the feeling of his eternal Virtue in the Spirit, and finding the Scriptures opened to him by the Spirit, in a Principle which is above the Reason, comprehends the Reason, and confounds and brings it to nothing.

Again, There is no true Knowledge of Christ, no living Knowledge, no saving Knowledge which hath the eternal Virtue in it ; but that which is received and retained in a measure of Light given by God to the Creature, in the Faith which is the Gift, in the Grace which is supernatural and spiritual, whereas the resoning part is but Natural. And such as have received the Spiritual understanding, know it to be distinct from the Natural ; and we experimentally find a very clear distinction, between Scriptures searched out by the reasonings of the mind, (and so practises drawn therefrom) and Scriptures opened by the Spirit, and felt in the Life.

Now that Professors generally have not received their knowledge of Christ from the Spirit, or from Scriptures opened it the Spirit (and so know not the thing, but only such a relation of the thing, as mans reasoning part may drink in from the Letter of the Scriptures) is manifest by this, In that they are not able in Spirit and Understandind to distinguish the thing it self, from the Garment wherewith it was cloathed, though the Scriptures be very express therein. Speak of Christ according to a Relation of the Letter, there they can say somewhat : but come to the Substance, come to the Spirit of the thing, come to the thing it self ; there they stutter and stammer, and shew plainly that they know not what it is.

Now the Scriptures do expressly distinguish between Christ and the Garment which he wore ; between him that came, and the Body in which he came ; between the Substance which was vailed, and the Vail which vailed it. *To I come ; a body hast thou prepared me.* There is plainly He, and the Body in which he came. There was the outward Vessel, and the inward Life. This we certainly know, and can never call the bodily Garment Christ, but that which appeared and dwelt in the Body.

Now

Now if ye indeed know the Christ of God, tell us plainly what that is which appeared in the Body? whether that was not the Christ before it took up the Body, after it took up the Body, and for ever?

And then their confining of Christ to that Body, plainly manifesteth that they want the knowledge of him in Spirit. For Christ is the Son of the Father, he is the infinite eternal Being, one with the Father, and with the Spirit, and cannot be divided from either; cannot be any where, where they are not; nor can be excluded from any place where they are. He may take up a Body and appear in it, but cannot be confined to be nowhere else but there, no not at the very time while he is there. Christ, while he was here on Earth, yet was not excluded from being in Heaven with the Father at the very same time, as he himself said concerning himself, *The Son of Man which is in Heaven*, John 3. 13. Nor was the Father excluded from being with him in the Body, but the Father was in him, and he in the Father, whereupon he said to Philip, *He that hath seen me, hath seen the Father*. What, did every one that saw that Body, see the Father also? Nay not so, but he that saw Christ the Son of the living God, whom flesh and blood revealed not, but the Father only (Mat. 16. 16, 17.) he saw the Father also.

O Friends, look to your knowledge of Christ, and to your Faith and Knowledge of the Scriptures, and to your Prayers also; for it is easie missing of the living substance in all these, and meeting with a shadow, which may please and make a great shew in the earthly part, in the natural understanding and affections, but satisfieth not the Soul, or that which is born after the Spirit, but still the cry there goes out (where the Soul is awakned) after Truth, Substance, Life, Virtue, from Gods Spirit in the Spirit, which it alone can feed upon.

These four things following, I am certain of, which he that cometh into the true Light, shall infallibly experience them there.

First. That nothing can save but the knowledge of Christ, even of that very Christ and no other, who took upon him the prepared Body, and offered it up at Jerusalem.

Secondly, That no Knowledge of Christ can save, but the living

living Knowledge, Not a knowledge of him after, the Letter, (which the carnal part may get much of, and value it self much by) but a knowledge of him in the Spirit; which is only given to that which is begotten and born of the Spirit, and only retained by that which abides and remains in the Spirit, and runs not out into the fleshly reasonings, imaginings and conceyvings, about the things mentioned in the Scriptures.

Thirdly, That that man who knoweth not Christ in Spirit, nor keepeth close to him in Spirit; but (through darknes and misguidance of the spirit of deceit) called the shuntings of his Light (his reproofs, his checks for that which is evil, and his secret motions to that which is good) natural; This man, though he seem to own Christ never so much according to the Letter, yet in Truth denies him.

Fourthly, He that denies Christ, / in his knockings and visitations of him in his own heart, and before men in the Truths which he holds forth by his Servants and Ministers of his Spirit him will he deny before his Father in Heaven.

O, I beseech you, do not trifl about these things (for they are exceeding weighty) lest ye perish from the way; for missing of the Saviour, ye must needs also miss of the Salvation. O that ye knew your state, as God knows it to be; and as it is certainly known and felt in the measure of his Life and holy Spirit, by those whom God hath gathered together, and whose eyes he hath opened, and preserveth open there, Glory be to his Name therefore: *Yea, Glory, Glory, Glory, and everlasting Praises be sung to him throughout all the holy Land, ye in the very brights of Sion, by the Souls of the Redeemed, from henceforth, and for evermore, Amen:* whose Mercy, Love, Grace, Wisdom, Power and rich Goodness remaineth and endureth for ever; by and in which the Redeemed live to his Praise, who have overcome by the Blood of the Lamb, whose Blood they know what it is; and none else knoweth it, but they who feel the sprink'ing and virtue of it. *Lo this is our God, we have waited for him; and how can we but be glad, and rejoice in his Salvation!* O let all that live by the breath of thy Power, and drink of thy Streams, sing praise unto Theo, and exalt thy great and wonderful Name for ever and ever.

A brief Testimony for Truth, by Tho. Tayler.

I Shall add somewhat of the Testimony which is written in my heart, by the finger of Gods Spirit, concerning the People called *Quakers*.

Indeed they have met with many reproaches, and sore oppositions many wayes, since they were a People : but notwithstanding all, their Bow abides in strength, and the hands of their arms have been made strong against the wicked one, with all his devices in his several kinds of instruments : and their Light is still the same and their God the same, who blesseth them from day to day, even in the midst of all the revilings, slanders, persecutions and curses, which they have met with from men without, and in the midst of all the temptations, inward trials and afflictions also, which are often met with inwardly. Yea we know him to be our God and cannot but trust him, having found him to be faithfull to us hitherto, and knowing his nature to be such, that he cannot but continue his loving-kindness and faithfulness, to all who are gathered by him in to his holy, inward, spiritual Covenant of Life and Peace, and who dwells with him therein. And truly we are fully satisfied and at rest in him, and cannot desire another, then he who hath redeemed our Souls from death, given us Life, brought us out of the Pit wherein was no water, into a large place, set our feet upon a rock (a rock indeed) and establisheth our goings in the path of holyness, working all our works in us and for us, by his Spirit and Power. Yea, we have the Witness in our hearts, even the Witness which never erred nor can deceive, which testifieth to and with our spirits, our Sonship : so that we do not imagine our selves sons from apprehensions upon Scriptures, but we feel our selves sons in the true sensibleness, and know who David is, and reap and inherit the sure mercies of David daily, O blessed be our Father, O blessed for ever be the Father of Life, who feeds, who nourishes, who waters, Who refreshes (with the Bread of Life and with the pure living water) his Lambs,

his

his Babes, his plants, his tender ones, of whom he is daily tender, and who are daily tender of his Name and Honour. And if any man preach another God, then he who creates anew in the true Light, and therein puts forth his arm of Salvation, Death, and Destruction and the Curse, are his portion from the hand of the Lord.

T H E

Conclusion.

Glorious was the Estate of the Church, before the Apostacy, for Purity of Doctrine, for holy Order and Discipline, for Love to God, one to another, and to all men (even of Enemies) for Faith in God, for the Presence and Power of his Spirit among them (insomuch as the unbeliever coming among them, might find his heart and state reached to, and be forced to confess and report that God was in them of a truth) for singleness and uprightness of Heart, meekness and innocence of Spirit and Conversation, for zeal for God and his Truth, suffering the spoiling of their Goods, Imprisonments, Stripes, and many other wayes, both from the Heathen, and also from the professing Jews, who had been the Church once. O what shall I say concerning the beauty and loveliness of that State ! Ye that would know it, O wait to feel it in that, which giveth the true sense of it.

But over this glorious State, came a dark, thick, corrupt night, wherein the Kernel was lost, and the Shell defaced ; wherein the House, which had been swept and garnished, became again recovered and possessed by the wicked spirit. And how great hath this darkness been ! O what a kind of Church hath appeared in the World, wherein the spirit of Enmity hath dwelt and abode in men, under the Name of Christianity ! had

So that instead of loving and seeking the good of Enemies, they are ready to rend and tear one another for every little difference, and will be Lords over mens Faith, requiring men to Practise things in Religion, before the Spirit of the Lord teacheth them so to do, which the Apostles did not. For though they had from God the express knowledge of what was Truth, and could certainly instruct and build men up therein ; yet they were not Lords over mens Faith ; but if men were otherwise minded then according to what they knew and taught, they could wait and bear with them, bidding them walk so far as they had attained, and God in his due time would reveal the rest also. O that men were come to this Spirit again ! Then they would be Christians indeed, and then they might be known to be Christs Disciples, by their loving the Brethren and fellow-Disciples. But without this love, mens Religion is but as a tinkling Cimbal, making a noise and sound of somewhat, but not having the true Nature or Virtue of Religion in it.

Now will it not be a glorious Day, when the Spirit of the Lord cleanseth away this thick darkness, and causeth the Light of his pure Truth to arise and appear again ? Why there is such a Day to be, wherein the true Church (which was reproached and driven into the Wilderness) is to come out of the Wilderness again, and her Witnesses stand on their feet again, and her Seed to spring up in the Power of Life, following the Lamb, who marcheth on fighting with the Sword of the Spirit (the words of his mouth) conquering and to conquer thereby the corrupted Antichristian World, even as he did at first the corrupt Heathenish World. The Lord will purifie his Temple, and cleanse the World, by the Plagues of his Angels which he hath prepared, making way for the beauty of his Truth, and the Church of his gathering ; wherein he will bring forth his Righteousness, wherein his Power shall appear, wherein his Presence shall be made manifest, wherein that which shined before in the Primitive Church, shall shine again in this new-reared Building of his, insomuch as men shall be forced to say, This is the Church of Christ indeed, God is here of a truth ; This is the Gospel-Jerusalem indeed, which is built upon the holy Hill of Sion, in which Innocency, Righteousnesse, Truth, Love, Sweetnesse, Peaceablenesse, and the gentle Nature and Spirit

of the Lamb lives and reigns; and the Lord bless thee, O Habitation of Justice, and Mountain of Holiness.

Now of a truth this Work is begun. The times of refreshment are come from the Presence of the Lord. The Lord hath heard from Heaven, pitying the cries of his Seed, and hath visited their Souls, causing the Light of Life (even the pure Light of the everlasting Covenant) to shine upon their Tabernacles. But whoever would know these things, and partake of them, must come in at the Door, by the Guidance of the Spirit, through the Light which is with him. And he that would enjoy the full Light (even the shinnings forth of the Sun at noon day) must begin with its glimmerings, even that in the heart, which discovereth and draweth out of the corrupt state of the World, towards the Father. O bear and live. Do not dispute about it, but wait to feel it; upon the feeling of it, despising the shame, and taking up, and enduring the Cross, and so bearing the reproach and sufferings of Christ in thy Age and Generation. And as thou obeyest, thou shalt know of its Doctrine; but out of the pure Faith and Obedience, there is no true, sound, deep-rooted knowledge; but all of that kind must be parted with, for the knowledge which is of the Faith, and which is made manifest and increased in the Obedience; which knowledge is of a far more excellent Kind and Nature. Then that which thou art to part with for it. The Lord guide thy Mind, and stretch forth his Hand to help thee, who from the least touch of a true Nature and Spirit, desirest after the pure Truth and Way of eternal Life. Amen.

This Testimony (here held forth) is faithful and true, and (I know) the Witness of God in many hearts will answer to it; and happy is he that maketh a right use of it. For, so doing, his Soul will not fall short of the pure living Truth, nor set up any thing else for Truth which is not.



Isaack Penington.

THE END.

